

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., November 6, 1930

NEW SERIES
VOLUME XXX I. No. 45

DEVOTIONAL

David in the twenty-seventh Psalm sets before us one supreme religious ideal, which is expressed as a constant prayer and an object of constant effort: "That I may dwell in the house of Jehovah all the days of my life". Of course four walls do not make a house. And the house of Jehovah is for us not a temple nor a church, but a revelation and realization of the presence of God. Thus it was with Jacob in the open field when God appeared to him, and he called the name of the place Bethel, House of God, for, said he, God is in this place. This makes religion a personal thing between the soul and God. Religion is restoring the realization of God. If we could let other things alone a little while till we get this, it would be the best investment of time and effort. It will pay us to drop what we call all religious activities till this is done. If we can join this servant of God of the long ago, and say today, "One thing have I asked of Jehovah, that will I seek after: That I may dwell in the house of Jehovah all the days of my life". This will keep us right all down the line. To dwell—that's where we live. All the days of our life—that's a permanent residence.

—BR—

Twenty-two students from Blue Mountain College attended the Southwide Conference in Atlanta Oct. 30-Nov. 2.

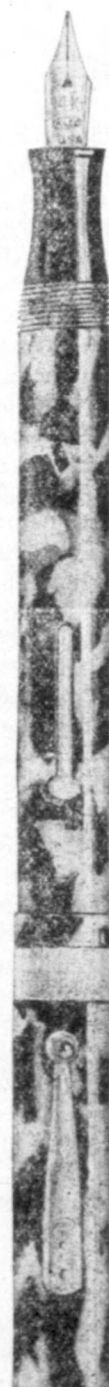
Mrs. Una Roberts Lawrence answers critics by saying that she and Mrs. Bottoms and Miss Mallory and Dr. and Mrs. Truett did not go to South America at the expense of mission funds, and that Mrs. Lawrence did not even receive her salary from the Home Board during the time she was away.

Resolutions passed in one of our district associations declare it is the purpose of our people to vote for no man for office in 1931 who favors the restoration of the liquor traffic. Why confine it to 1931? It is 1932 that ought to concern us most.

Blood River Association in Kentucky met with Murray Church for three days. There were said to be present the first day 2,000 people, the second day 2,500 and the third day 1,000 or more. As soon as the Association adjourned the District Board elected five colporters, one for Colorado, one for New Orleans, one for Tennessee and two for Kentucky.

On Aug. 2, 1930, we received a letter from Piney Grove Church asking for help for Rev. E. M. Foosher from the Relief and Annuity Board. The letter is signed by H. M. Gowers, Clerk and W. G. Wilford, Moderator. However, there is no address given. So we have been unable thus far to do anything with the request. We are asking that someone please furnish us with the address of either of these brethren.—R. B. Gunter.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

A COMPARATIVE FINANCIAL STATEMENT

Cooperative receipts from November 1, 1928, to November 1, 1929.....\$215,414.21
Cooperative receipts from November 1, 1929, to November 1, 1930.....206,067.41

Decrease.....\$ 9,346.80

Designated receipts from November 1, 1928, to November 1, 1929, \$96,915.22, bringing the total receipts for the Convention year to \$312,329.43.

Designated receipts from November 1, 1929, to November 1, 1930, \$73,339.96, bringing the total receipts for the Convention year to \$279,407.37.

The books were kept open a day later last year. Had we closed this year on the first of November as last year instead of October 31st, our receipts would have been \$3,063.76 more, bringing the total cooperative receipts for the year to \$209,131.17, or \$6,283.24 short of last year's receipts.

It is interesting to note that September receipts for 1930 were over \$30.00 ahead of September receipts for last year and October receipts for this year, had we counted the first of November as we did last year, would have been only \$335.21 less than October receipts for 1929.

—BR—

On Sunday the First Church, Oklahoma City, celebrated its forty-first anniversary and the first anniversary of the pastorate of Dr. T. L. Holcomb. It has indeed been a year of marvelous blessing and achievement. In the twelve months there have been 613 people received into the membership. All organizations of the church are functioning beautifully. Contract has been let for a new educational building, and over \$100,000 subscribed for it. Beside this more than \$60,000 have been given to other purposes, of which \$17,500 were for causes outside the church. The year closes without debt. The blessing of God abides on our good friends, Pastor Holcomb and his assistant, Dr. N. R. Drummond.

As one phase of its promotion work, the Executive Committee of the Southern Baptist Convention has requested all the pastors who have access to the use of a radio to broadcast a message along the line of closing up the work of the present year successfully and of launching a worthy program for 1931 some time during the month of November. The following pastors have consented to do so, of course, using their own subjects: Dr. Fred Brown, Knoxville, Tenn., Station WFBC, Sunday, Nov. 9, 11 A.M.; Dr. T. V. McCaul, Gainesville, Fla., Station WRUF, Sunday, Nov. 9, 11 A.M.; Dr. Louie D. Newton, Atlanta, over Station KWKH, Shreveport, La., Sunday, Nov. 9, 9 P.M.; Dr. A. E. Prince, Brownwood, Texas, Station KGKB, Sunday, Nov. 9, 7:30-10 P.M.; Dr. S. G. Posey, New Orleans, Station WABZ, Sunday, Nov. 16, 11 A.M.; Dr. J. H. Webb, Columbia, S. C., Station WIS, Nov. 16, 11 A.M.; Dr. J. W. Bruner, Chickasha, Okla., Nov. 23, 10:30 A.M.

MAN REVEALED TO HIMSELF

By Warren L. Steeves, Waterloo, Iowa

Text: "Come see a man which told me all things that I ever did, is not this the Christ?" John 4:29.

Christ is the revelation of God, and at the same time reveals man to himself. There is a text in Hebrew 1:2, which stands unique in this, that it affirms that "God has spoken." If we should desire to trace that text further we would find that God spoke in many different ways. He spoke through nature with sobbing seas and restless winds, verdure covered earth, floating clouds and steadfast stars. Then those mighty prophets and patriarchs had a message for men. True, men did not heed that message, but it was faithfully given nevertheless, and by and by God gave what he had planned to give for so many years—His divine Son to come and speak to man.

When the Samaritan woman spoke to the Master she said, "He told me all things that ever I did." When I think of the influence of Jesus Christ in my life and His manner of speaking to my soul, I appropriate the speech of the woman at the well and I find that God speaks to me and tells me all things of my life.

A street musician in London paused to hear an open air preacher recite the parable of the Prodigal Son, and as he listened, the tears started down his cheeks, and the depth of his soul was broken up. His companion nudged him, remarking, "That's the Jesus he's talking about." It is wonderful how these words tell me the things that I ought to know, and as we read the Bible, the Adams, the Davids, Peters, and Sauls recede and we see ourselves as we are. As one certain key was made to fit one clock, I find the Scriptures made to fit your life and mine. For we cannot stand anywhere in our everyday experience without finding that Jesus is speaking to us of our lives. There are coffins and cradles, sorrows and joys, He tells about and He speaks of these experiences with such mastery and intimacy that we know that He knows all about us. Glooms and glories reach us here and I hear the accents of the blasphemous and the hallelujahs of the redeemed. Hope and despair are all written for my understanding. The dramas and tragedies are all portrayed by Christ in the Scriptures.

The Samaritan woman who uttered our text, found in Christ the explanation of all her past life. You, if you come to Him, will find likewise that Christ explains all your life as clear as though He had seen every act and we believe He does see the lives of all men from the beginning to the end.

RIGHTEOUSNESS EXALTETH A NATION

(By Louis J. Bristow, Supt.)

Several months ago a prominent Presbyterian pastor in New Orleans was injured in an automobile accident, and I preached in his pulpit several Sundays while he was a patient in the Baptist Hospital. One day I used as a text "Righteousness exalteth a Nation, but sin is a reproach to any people," and in the course of the sermon quoted three distinguished men of affairs, widely separated from one another, each speaking of a different aspect of human activity, independently of each other, but all voicing the proverb of the ancient writer.

The president of the Argentine republic, in a public address, asked why there was such a great difference in the life of North Americans and South Americans? Answering his own question, he stated it was not climate, nor natural resources, nor degree of intelligence, nor any such thing; but because South America was settled by Spaniards seeking gold, while North America was settled by Pilgrims seeking God.

Not long after that, I received a booklet issued by D. F. Houston, president of the Mutual Life Insurance Company, who was Secretary of the Treasury under President Wilson, and whom I have known from my boyhood back in Darlington, South Carolina. A paragraph relating to

loans said: "Every loan made by this Company is underwritten by the Church." Then in explanation of that sentence, it was said that no loan was made except to persons whose lives and habits were such as would be approved by the religious elements of the community—"the church."

The third person was O. B. Webb, a Baptist deacon who is the active directing genius of the great Texas and Pacific railroad; who, in answer to a question from me respecting a certain practice of his company, said in substance: "We believe the property rights and business of our road depend upon the contentment, peace of mind and integrity of the people along our lines. All these may be summed up in the word morality. We believe there can be no morality apart from religion. Therefore, we support religion as a contributing factor to the success of our business—the greatest single factor. In using the term religion I refer to the Jewish as well as the Christian religion, Protestant and Catholic. We, who operate the road are Christians, but we recognize none the less that all religion worthy of the name makes for morality, upon which all legitimate business is based."

All of which, from these distinguished men, indicates that business men and statesmen recognize the truth of the text from Proverbs that "Righteousness exalteth a nation, but sin a reproach to any people."

—Louis J. Bristow.

New Orleans.

"MY CONSCIENCE"

(Pres. W. W. Hamilton, B. B. I., New Orleans)

In filling out and mailing to the Baptist Bible Institute one of the pledge cards now being used in the effort to secure "One Thousand One Hundreds," a good friend of the Institute wrote in the space indicating the "solicitor" the significant words, "My Conscience."

This friend saw the advertisement of the Institute in one of the denominational papers and meant to convey the thought that his conscience was the only solicitor necessary to bring him to a decision to become one of the one thousand needed to provide the \$100,000.00 in the Emergency call of this worthy institution.

I want to pass this thought on to Southern Baptists. May conscience be the silent solicitor which will bring the impulse to make a sacrificial gift to help our beloved Bible Institute in its struggle to pay its debt and carry on as a mighty missionary force in this needy mission territory. Will you yield to the call of your conscience?

MAKE THE CHURCH CENTRAL

He was a member of the church, but we never heard him mention it. The Rotary club was the one theme of his conversation. He had just been to the national convention, and he was thrilled beyond words. Now we feel that Rotary clubs are abundantly worthwhile. Through them many leaders in the business life of our country have fine fellowship. These clubs make for higher ethical standards in business, and in them helpful community movements often have their beginning. We suppose we have spoken at forty such clubs; and we have always enjoyed the enthusiasm of their meetings. We believe in Rotary clubs, Kiwanis clubs and Lions clubs, but we wonder why so many Christian men put them ahead of their churches? We asked a church member why he never came to prayer meeting. He replied with utter amazement, "Why, do you not know that the prayer meeting comes on my lodge night?" We know church women who are so taken up with social organizations that they count for nothing in their churches. The time and strength of many church members is taken up by purely secular movements that are often admirable in their way. But is it not a shame that Christian people do not put their churches first? If we could only gather up for the churches the real ability of our church members, what a mighty power the church would be! It is because we do not put the church first that our forces are depleted and our activities do not excite the admiration of all the world.

THE OVERCOMING LIFE

R. K. Maiden

Living heroically is an uphill business. We begin life in this human world on an incline plane, just between up and down. Everything worthy and worthwhile is above us. All danger, loss and tragedy are below us. Heaven is above; hell is below. The way of descent is alluring. The voice of the tempter rises to us from below. The power of gravitation is exerted from the lowlands. In the social, intellectual, moral and spiritual worlds, as well as in the physical, there is always the undertow and the undertug of the power of gravitation—the power, which, when not resisted and overcome pulls everything back and down. Houses and towers must be built so that the center of gravity will fall within the base; otherwise they will topple and fall. We may roll or slide down, but to go up we must climb, and climbing requires energy, strength and an overcoming will. There is nothing overcome in a life of descent. There are no conflicts and conquests in the downward course. Without exertion on our part, the stream will float us down, but we cannot float up stream. To get up stream we must battle against the current.

The moment we set our faces toward the upland we are confronted with difficulties—difficulties that must be overcome if advance is made. The straight and narrow way winds ever upward, and progress in the way is possible only through a series of struggles and conquests.

Human society in its different aspects takes the form of a pyramid. The most inferior constitute the broad base; the less inferior come next; then the mediocre, then the superior, the more superior and the most superior. As the pyramid goes up its size diminishes. As the quality becomes finer the persons become fewer in number. It is not by accident that some attain to high places in the human pyramid. They resist the downward pull. They struggle and win. They are overcomers.

Speaking of the kingdom of heaven Christ's word was: "Strive to enter in." And why strive? For the simple reason that the difficulties in the way of entrance are so real and so great that one must strive to succeed. What is true with reference to the kingdom of heaven is true with reference to every other kingdom—the kingdoms of music, art, scholarship, statesmanship. Those who would enter these kingdoms must strive. And, like the kingdom of heaven, the striving is only just begun when an entrance is gained. If proficiency and distinction are attained, if the heights of excellence, self-development and high service are to be reached, the struggle must be carried on indefinitely. To turn out of the broad road into the narrow way requires stiff determination. It's a terrific wrench, a cataclysmic change, an overcoming experience. The lure of the broad way must be fought against and conquered. Selfish human pride must be subdued and put to death. The rags of self-righteousness must be torn off and abandoned. But once the straight gate is entered, then what? Those who enter the straight gate find life. But it is a life that is to go from strength to strength. It is a life with the overcoming spirit, a daring, unafraid spirit. The beginning of the Christian life and the beginning of the Christian warfare are simultaneous. The first day and all subsequent days the Cross must be taken up and borne. To do this the seductive persuasions of an easier life must be overcome. The real hero of faith scorns every suggestion to move on the lines of least resistance. Ever and anon antagonisms thrust themselves in the way and the tempter whispers suggestions of a truce or a retreat. Bunyan's pilgrim found the way from the City of Destruction to the City of God a hard road to travel. Again and again he was most severely tried. He endured many hardships, struggled in combat with powerful and treacherous adversaries. But he won. Through a long series of struggles and overcomings he came at last, weary, worn, battle

Continued on page 6

Housetop and Inner Chamber

Twenty-five students from Mississippi Woman's College attended the Conference in Atlanta last week.

Attendance at West Laurel Sunday School for the four Sundays in October was 295 and 310 and 350 and 313.

Sixty-four students of M. S. C. W. went by bus to Atlanta to attend the Southwide Student Conference.

National Education Association at Columbus, Ohio, recommended the use in the schools of only those periodicals which carry no tobacco advertising.

Follow the impulse to send a check to the Baptist Bible Institute, New Orleans, in response to its Emergency Appeal. Do not wait.

Baptist young people of 35 states held a meeting recently in Chicago similar to the one held last week in Atlanta by our Southern Baptist students.

Russia has the highest infant death rate of any country of white people. One-fifth of all babies die before they are a year old. New Zealand has the lowest.

The Republicans are working to restore business to normalcy before the elections, and Democrats are in hopes the restoration will come after the elections.

The Baptist Bible Institute, New Orleans, is looking for somebody to make a large gift to help meet its Emergency. Is that somebody you?

Julius Rosenwald recently said that a man did not have to have superior intelligence to become rich. Some of us poor folks are getting a heap of comfort out of that.

Prof. E. O. Sellers is temporarily supplying the pulpit of St. Charles Ave. Church in New Orleans while the church is seeking a successor to Dr. Carter Helm Jones.

The name of Mr. Harry M. Pippin appears on the program of the Pastors' and Laymen's Conference as published last week. We have since learned that Mr. Pippin cannot be present.

We have looked over the periodical gotten out by the Home Mission Board, entitled "Southern Baptist Home Missions", and our reaction is that it must have cost somebody a good deal of money.

Faith Cure is now being applied to sick business. The restoration of business to normal condition must be based on the restoration of confidence. Big business seems to be suffering with "heeby jebies".

If you cannot join the "One Thousand One Hundreds", send what you can to the Baptist Bible Institute, New Orleans, to help meet its pressing needs. The money is due February 1.

In two years the Foreign Mission Board debt has been reduced more than fifty per cent. Dr. Pitt of the Religious Herald fears that recent change of policy on the part of the Board will retard the reducing process.

Dr. J. W. Mayfield of McComb is assisting Pastor S. F. Lowe in a meeting at Fifteenth Ave. Church in Meridian. Report comes that "the meeting is going on in a great way. The congregations have been splendid all the way through. Quite a good many have already united with the church and the prospect is favorable for the coming of many more. The presence and power of the Holy Spirit have been manifested in every service."

In the past ten years the population of Mississippi increased 12.2 per cent. It is now 2,009,821. Of the 82 counties 61 showed increase. The most populous county is Hinds, in which is the capitol. The most sparsely settled is Perry.

Don't you suppose the great canal in China, the Tartar Wall, the Pyramids and a few other such great enterprises were launched in times of business depression to rid their countries of unemployment? All right, let's start something.

If you will drop us a card on Sunday afternoon giving report of your Sunday School on that morning, it will reach us from any part of the state in time for insertion in the Record of that week. We shall be glad to have it. A good many reports come to us too late to get in.

Dr. Carter Helm Jones, who resigned recently the pastorate of St. Charles Ave. Church in New Orleans, has accepted a call to the First Church of Murfreesboro, Tenn. This is a fine field with excellent people. This editor was pastor there some years ago.

Last Sunday, Oct. 26, at my regular meeting at Sardis Church, Smith County, Rev. Robert Thompson, Methodist preacher, who has been preaching four years, joined the church. He and his wife will be baptized next meeting. He is a noble young man and I think he will make good and be a great help to our denominational work.—D. W. Moulder.

Dr. W. D. Powell, who has dedicated more Baptist church houses than any man who ever lived, says that Southern Baptists have spent more on buildings in the last five years than in the previous fifty years. In the same five years our gifts to Foreign Missions have fallen \$1,000,000. Dr. Powell says fourteen million Bibles were sold in China in the past 12 months.

Dr. M. B. Adams resigned the presidency of Georgetown College in Kentucky Oct. 15. He has held this position for more than seventeen years. Apparently the resignation takes effect immediately. He has carried a very heavy burden for the past few years, as the college, like many others, has been in financial straits.

The Christian Index of Atlanta got out a specially illustrated edition Oct. 23, anticipating the coming of the B. S. U. Southwide Conference to that city. We see in it among many other good things the face of Carroll Hamilton of Mississippi College, and an article by brother J. H. Pennebaker on "B. S. U. Progress in Mississippi."

We are told that the Baptist Convention of Western Washington has a standing committee on ordination of preachers, and any preacher ordained without approval of this committee "has no denominational standing". In most conventions there is a constitutional provision forbidding interference by the convention any control of churches.

Dr. John McNeill, president of the Baptist World Alliance, tells an interesting incident to the effect that when Andree, the Swedish explorer, sailed away thirty years ago looking for the North Pole he was engaged to a Baptist young woman in Stockholm. She never married, and died only about one month before his body was found.

Brother J. L. Boyd, clerk, sends minutes of Madison County Association. There are only eight churches, with a membership of 1,298. There were 63 baptisms the past year. Contributions to local causes amounted to \$19,065.21. Gave to denominational work \$7,923.86. Two churches reported no baptisms. All churches except one gave to the cooperative program. Four preachers hold membership in the association.

A writer in The Baptist says, "Only fifteen millions out of a rural population of over fifty-one millions, ever attend a church service". We are wondering where this information comes from. The same writer says that three-fifths of the rural churches are in competition with others of similar beliefs and that half of them are supported by Home Mission money. Not so in these parts.

Dr. Cody of the Baptist Courier of South Carolina has a strong article in the issue of Oct. 30 against the inequitable distribution of gifts as between state and southwide objects. This is a matter that needs to be carefully studied, justice should be done, and our southwide institutions and boards fairly dealt with. But there will probably remain a difference of opinion as to what is equitable. Dr. Cody says that South Carolina is not guilty. But the distribution in South Carolina is the same as in Mississippi, namely fifty-five per cent for state work and forty-five for southwide work.

Dr. T. B. Ray, of the Foreign Mission Board in Richmond, paid our office a pleasant visit one day last week. He is planning conferences throughout the South in which all our pastors will have opportunity to hear Dr. Truett and Dr. Sampey, both of whom have great soul-stirring messages about their experiences recently in South America. He says we have 100 fewer missionaries on the foreign field than five years ago, but more baptisms; and that we have greatly reduced the number of our schools on the foreign fields, but we have more students than we had five years ago. Maybe the wind is getting in the right direction for rain.

The minutes for Tate County Association have reached our desk. Brother B. W. Hudson of Senatobia is clerk. There are thirteen churches in the county, and four ordained ministers. Some churches are served by pastors who live outside the county. All churches in the county report additions by baptism except one; a total of 93. There is a total membership of 1,658. The contributions for all local purposes were \$7,428.13. The total for missions and benevolences was \$2,213.07. Four of the churches make no report of gifts to missions. New Hope Church reports the largest number baptized, 18. Then comes Wyatte and Strayhorn with 13 each, and Senatobia and Mt. Zion with 11 each. Tyro reports the largest contribution to missions. Senatobia has the largest membership, 332, and Mt. Zion comes next with 261.

—BR—

BAPTIST ORPHANAGE HAS PHYSICAL WELFARE PROGRAM

—U—

Jackson, October 28.—The initiation and partial completion of a Child Welfare Program for the children of The Mississippi Baptist Orphanage was announced by Superintendent O. C. Miller today.

This program includes the correction of all physical defects, and the health supervision of the children. Seventy-one children have had tonsils removed; forty have had treatment for Hookworms; all the children have had their teeth gone over, with about eleven hundred corrections; forty children are being given a diet as underweights; more proteids have been added to the general diet of the children, and the correction of all eye and ear defects begun. Also a graduate nurse has been added to the staff. The medical work is done at the Baptist Hospital, by its staff, without any cost to the Orphanage, under the supervision of Dr. Harvey Garrison. The staff of the Hospital makes no charges for their services.

—Miss Winnie Haines, Reporter.

FOR SALE—A \$134.00 Unlimited Secretarial Scholarship in Draughon's Business College, Jackson, Mississippi, for \$100.00. —Write to Baptist Record, Jackson, Miss.

Editorials

CALLED TO LIBERTY

The blessing of liberty is perhaps the dearest and most cherished ideal of the human race. We are far from possessing it in all our relations; and many people and races are far from possessing any satisfying measure of it. The word Liberty rings like a tocsin in the souls of slaves and serfs, and never fails to find a response in the hearts of them all. When Americans announced the right to life, liberty and the pursuit of happiness there was an echo in the deep of the souls of all nations. And when they said that all men were created free and equal, there was a deep amen from the heart of every land under the sun.

A good deal is said in some parts of the world today about religion being a means of enslaving the minds and souls, and sometimes the bodies of men. This has alas sometimes been true, because men have corrupted religion to base uses. True religion may be known by the measure of freedom which it brings to the souls and minds and bodies of men. It is of the very nature of the true religion to set men free. The mark of false religion, or corrupt form of religion is its effort to control men's actions by fear or by physical restraint.

Jesus said, "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free". Again he said, "If the Son shall make you free, ye shall be free indeed". Among the apostles Paul was the champion of liberty. Rather he conceived of the religion of Jesus as the one means of setting men free. In writing to the Romans and Galatians he makes it clear that the immediate and inevitable effect of faith in Christ is to deliver a man from every sort of bondage. He says that the Christian is delivered from the bondage of sin. And this breaks all other chains of slavery. We are free from the control of sin, free from the condemnation of sin. And so we are free from the condemnation of the law and free from external control by law. The ordinances of the law have been canceled by the cross of Christ. The law of the Spirit of life in Christ Jesus made us free from the law of sin and death. Because of this we are no longer under the bondage of fear. When a man is afraid, it is impossible for him to do right from right motives. If he is afraid of the consequences of his conduct he is not in position to act with any freedom. If he is afraid he will go to hell if he does this, or doesn't do that, he is no longer a free man. Only when he is free from outward restraint, and can choose his own way and determine his own course and conduct, can his act have any moral value.

Now if freedom is necessary to personality, to morality and true religion, we are prepared to appreciate what Paul said to the Galatians, "For freedom did Christ set us free: stand fast therefore and be not entangled again in a yoke of bondage". And again, "For ye, brethren, were called for freedom".

Religious and political freedom have been possible and secure just in the measure that people apprehended the essential truth of the gospel of Jesus Christ. Paul's fight for the purity of the gospel was a fight for personal, ecclesiastical and political freedom. He makes the appeal, "Now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?"

Martin Luther and John Calvin were champions of liberty and were emancipators in proportion as they apprehended the truth of justification by faith. They could have gone further and done more if they had been consistent with this doctrine and abandoned infant baptism. But they were liberators in proportion as they allowed the essential gospel truth to control them.

The connection of justification by faith and of freedom is not an accident. These things are vitally united. Faith is letting God in. And when God comes in through Jesus Christ, to live his life in us, there is no longer need for outward constraint or control. Our fetters are broken. The soul is free to live, act, expand, without restraint of law or fear.

The religious bodies which stress least the truth of justification by faith have to depend on ecclesiastical systems for control of their people and carrying on their work. Hence come "orders" in the ministry, priests, bishops, presiding elders, archbishops, prelates, etc., etc. And it is not unfair to say that accompanying these will be found low moral and spiritual standards.

On the other hand, an unprejudiced historian, George Bancroft, says that absolute religious liberty is the trophy of Baptists. The truth of the gospel will strike the shackles from the souls of men, and strip the ecclesiastical toggery from all clerical officialdom. The best that is in men responds to the call to freedom.

ABUSE OF LIBERTY

Above we have had a word to say about the blessing of liberty. This cannot be valued too highly, nor defended too faithfully. There is probably little danger that political and personal freedom will not receive due emphasis. But there is danger of abuse of the heritage of liberty. Paul says in his letter to the Galatians, "Only use not your freedom for an occasion to the flesh, but through love be servants one to another".

The existence of liberty, while a necessity to righteousness, also gives opportunity for all unrighteousness, even for the destruction of the very thing it was intended to make possible. Liberty means the right to do as you please. And it carries with it the unhindered opportunity to do that which is wrong as well as that which is right. The existence of personality carries with it the right of moral choice, the privilege of choosing whether we shall do right or do wrong. God made man with the ability and the privilege to choose his own way. He says, "Choose you this day whom ye will serve". And again, "I set before you life and death; choose life that ye may live". But the privilege of choice is left us. God uses argument and persuasion but he does not use force.

Liberty brings a fearful responsibility. This is particularly true of a Christian because he has more liberty than others. He has larger range of choice, and wider opportunity for making mistakes. The apostles were conscious of this risk which liberty brings and were constantly warning of the danger. Paul says, "Let not your good be evil spoken of". Again, "Take heed lest by any means this liberty of yours become a stumbling block to the weak". Again he says, "Am I not free? Have we no right to eat and to drink? Have we no right to lead about a wife? Have we not a right to forbear working? Nevertheless we did not use this right. . . . I have used none of these things. . . . For though I was free from all men, I brought myself under bondage to all, that I might gain the more". 1 Cor. 9:1-19.

James warns us that liberty introduces a higher standard of conduct, saying, "So speak ye and so do as those who are to be judged by a law of liberty". We are permitted to do as we please, because it is now supposed that God can trust us to please to do right.

We are freed from control by others in order that we may be the more able to obey God. We are brought directly under the control of God in order that there may be no necessity for control by others. We are not less under obligation to do right because we are freed from outward control. We are given an opportunity to prove that we prefer to do right, when we are at liberty to do wrong.

The man who makes his freedom an occasion to do wrong proves that he has not been set free. His servants ye are whom ye obey whether of sin unto death or of obedience unto righteousness.

Baptist churches are absolutely free and independent. There is no ecclesiastical court to which they are subject and no official to whom they are accountable. The only head of the church is Jesus Christ. No convention and no man or group of men can tell a Baptist church what it must do or what it must not do. But this does not mean that any church is doing right in the sight of God when it exercises its privilege of doing wrong. Our resentment against outside direction and interference does not justify us in disobedience to the command of Christ to give the gospel to a lost world, or in refusing to minister in the name of Jesus to the bodily needs of the poor or dependent or sick.

There are some nervous people who are so dramatically tearing their shirts in protest against ecclesiastical control, that they have no time to listen to the cry of the orphan or the widow, or the distress of the sick, or the blank appeal of ignorance, or the wail of souls going down into eternal death. Some people are so taken up in shouting about their rights and their liberty that they can't cooperate with those who are trying to bring a sin cursed world to the light of the knowledge of God in the face of Jesus Christ. They are simply using their liberty as an occasion to the flesh to excuse their unwillingness to lend a hand in saving the lost beyond their own door-step.

Liberty is a great word, a worthy idea, for which men do well to give their lives and their fortunes. But liberty is only one stage on the way to righteousness and service. It is not an end in itself. It is even possible that one who shouts about liberty in the loudest voice is a slave of avarice or pride or his own stubborn determination to refuse help to a good cause. Men may seek to divert attention from their disobedience to the plain will of Christ by screaming about liberty. It may be that the work of Christ like the French woman on the way to the guillotine at the hands of the mob, is saying, "O Liberty, How many crimes are committed in thy name!"

Pastor J. F. Measells of Amory will preach one Sunday in each month for the church at Nettleton.

Brother V. E. Boston is helping Pastor Crittendon in a meeting at Brookhaven. These two brethren were converted the same day, baptized the same day, and entered the ministry the same year. They performed the marriage ceremony for each other and roomed together at the Seminary at Ft. Worth.

Annual Associational letter of First Church, Brookhaven, shows 86 additions to the church the past year; average attendance in Sunday School 532, a gain of 119 over the previous year. The total enrollment is 873. The gifts to missions for the past year were \$7,680.75, a gain of nearly \$2,000 over the previous year. The gifts to local work were \$9,774.10, a gain of \$770.81 over the previous year. There were also corresponding gains in attendance at the B. Y. P. U. meetings and in the membership of the W. M. U.

SUNDAY SCHOOL ATTENDANCE, NOV. 2, 1930

Clinton Church	302
Meridian, First Church	708
Offering \$39.31	
Gulfport, First Church	390
Offering \$101.67	
Utica Church	129
Durant Church	193
Offering \$11.37	
Jackson, First Church	684
Jackson, Calvary Church	805
Jackson, Davis Memorial	390
Jackson, Griffith Memorial	449
Jackson, Parkway Church	186
Jackson, Northside Church	65
Fifth Ave. Church, Hattiesburg	276
Offering \$80.31	
Silver Springs Church, Pike Co.	81
Offering \$1.47	

PROGRAM FOR MISSISSIPPI BAPTIST
STATE CONVENTION

Song services conducted by L. G. Kee.

Tuesday Evening

- 7:00—Devotional—J. W. Mayfield.
7:15—Welcome Address—Tom Q. Ellis.
7:25—Response—John F. Measells.
7:30—Organization.
1. Election of Officers.
2. Report of Committee on Order of Business.
3. Announcement of Committee on Committees.
4. General Announcements.
8:15—Convention Sermon—C. S. Henderson.

Wednesday Morning

- 9:00—Devotional—W. B. Abel.
9:15—Report of Committee on Committees.
9:30—Presentation of Annual Reports.
1. Social Service—Owen Williams.
2. Education Commission—W. M. Whittington.
3. Ministerial Education—M. O. Patterson.
4. Convention Board—R. B. Gunter.
10:00—Miscellaneous Business.
10:15—Presentation of Visitors and New Pastors.
10:30—Christian Education—W. T. Lowrey.
1. Mississippi College—12 minutes.
2. Mississippi Woman's College—12 minutes.
3. Clarke Memorial College—12 minutes.
4. Blue Mountain College—12 minutes.
11:30—Address—Dr. John R. Sampey.

Wednesday Afternoon

- 2:00—Devotional—W. A. Greene.
2:15—Christian Education—W. T. Lowrey.
1. Baptist Bible Institute—8 minutes.
2. Southwestern Seminary—8 minutes.
3. Southern Baptist Theological Seminary—8 minutes.
2:45—Social Service—Owen Williams.
1. Orphanage—O. C. Miller—15 minutes.
2. Hospitals—20 minutes.
a. Jackson—Wayne Alliston.
b. Memphis.
3. Relief and Annuity Board—T. J. Watts—10 minutes.
General Discussion.

4:00—Address—Dr. J. B. Lawrence.

Wednesday Evening

- 7:00—Devotional—G. P. White.
7:15—State Missions—R. B. Gunter.
1. Sunday School Department—J. E. Byrd—10 minutes.
2. B. Y. P. U. Department—A. J. Wilds—10 minutes.
3. Evangelistic Department—Bryan Simmons—10 minutes.
4. Stewardship Department—G. C. Hodge—10 minutes.
5. W. M. U. Department—Miss M. M. Lackey—10 minutes.
6. Student Work.
a. J. H. Pennebaker—3 minutes.
b. Fred H. Terry—3 minutes.
c. Miss Irene Ward—3 minutes.
d. J. D. Ray—3 minutes.
e. R. L. Wallace—3 minutes.
7. Baptist Record—P. I. Lipsey—10 minutes.

8:45—Address—Dr. John R. Sampey.

9:30—Report of Committee on Colleges.

Thursday Morning

- 9:00—Devotional—W. L. Meadows.
9:15—Report of Committee on Nominations.
9:30—Report of Committee on Resolutions.
10:15—Foreign Missions—R. L. Wallace.
Address—Dr. T. B. Ray—30 minutes.
General Discussion.
11:00—Miscellaneous Business.
11:15—Address—Dr. John R. Sampey.
Thursday Afternoon
2:00—Devotional—B. W. Hudson.
2:15—Report on Time, Place and Preacher for Next Convention.
2:30—Home Missions.
3:15—Miscellaneous Business and Adjournment.

M. P. L. Love,
W. A. Hewitt,

Norman W. Cox,
J. J. Mayfield,
T. W. Talkington,
Committee.

ORPHANS' DONATIONS TO BE CARRIED
FREE

Jackson, Miss.—O. C. Miller, Superintendent of The Mississippi Baptist Orphanage, has received notice that almost all the railway systems, with lines in Mississippi will give free transportation for Thanksgiving donations to The Mississippi Baptist Orphanage. So far the railway systems giving free transportation are: Illinois Central; Gulf, Mobile and Northern; Mobile and Ohio; and the Columbus and Greenville. Free transportation will be as follows: From Osyka to Jackson through the stations of McComb, Brookhaven, Hazlehurst, etc.; From Natchez to Jackson through Fayette, Carpenter, Utica, etc.; From Gulfport to Jackson through Wiggins, Hattiesburg, Collins, Mendenhall, Lumberton, Columbia, Silver Creek, New Hebron, Laurel, Mize, etc.; From Meridian to Jackson through Newton, Forest, Morton, etc.; From Aberdeen to Jackson through West Point, Starkville, Ackerman, Kosciusko, Durant, Canton, etc.; From Holly Springs to Jackson through Oxford, Water Valley, Grenada, Winona, etc.; From Horn Lake to Jackson through Hernando, Senatobia, Batesville, Grenada, etc.; From Lake View to Jackson through Banks, Sledge, Marks, Tutwiler, Walls, Tunica, Dundee, Clarksdale, Tutwiler, Webb, Greenwood, Tchula, Yazoo City, Flora, etc.; From Greenville through Leland, Indianola, Moorhead, Greenwood, to Winona, and to Jackson; From Columbus through Pheba, Maben, Eupora, etc., to Winona, and to Jackson; From Ripley, through New Albany, Ecru, Houston, Ackerman, Louisville, etc., to Union, and to Jackson; From Lucedale through Laurel, Bay Springs, Newton, etc., to Union and to Jackson; From Corinth through Booneville, Tupelo, Okolona, Macon, to Meridian, and to Jackson.

These free cars for transportation of all donations will mean nothing unless some Baptist man in each community will do some work to get them filled with useful stuff—corn, meat, lard, flour, meal, molasses, peas, peanuts, preserves, canned goods, and other eatables. As to clothing, sweaters, for both boys and girls, and table linen are the most needed articles, at the present.

—Winnie Haines, Reporter.

SOME UNFORTUNATE SCHOOL CHILDREN

I know of several children in one family some of whom were in high school, some yet in the grades, who had to leave school and earn a living for their family. Their father's health failed and now for some years they have been obliged to earn the living for the family.

Their father is a minister. If he could have had a certificate in the Service Annuity of the Relief and Annuity Board it would have helped greatly in the education of those children who, as it is, will be deprived of the self development, broader vision, and larger usefulness which education gives.

The Baptist denomination through The Relief and Annuity Board not only offers to aid ministers and their families when the minister's health fails permanently, but to help support ministers when they are old and their families after the minister's death.

The Service Annuity Department offers to add 54 cents to each 46 cents paid in by pastors and churches by the time a pastor is ready to receive his age income, and to give him the income from the dollars thus produced. Further, the Board promises to add to that dollar as many more as it can for the sole benefit of preachers who hold the Board's Certificates.

This assures the certificate holders a good income in case of disability or old age and assures their families of support after the death of members of the Service Annuity.

—H. F. Vermillion, Managing Director
Service Annuity Department
1226 Athletic Club Bldg.
Dallas, Texas.

BAPTIST EDUCATION: THE APPROACHING
CRISIS

By Walter F. Taylor, Professor of English,
Mississippi College

In this article I wish to write chiefly from the standpoint of Mississippi College, as I am not sufficiently informed regarding our other schools. That there is an approaching crisis in Baptist Education is demonstrated by the following table of Freshman registrations at Mississippi College during the past six years:

Session 1925-'26, Freshmen enrolled.....	200
Session 1926-'27, Freshmen enrolled.....	175
Session 1927-'28, Freshmen enrolled.....	171
Session 1928-'29, Freshmen enrolled.....	171
Session 1929-'30, Freshmen enrolled.....	106
Session 1930-'31, Freshmen enrolled.....	110
(estimated)	

The same tendency is of course shown in the total enrollment of the college.

1925-'26, total registration.....	533
1926-'27, total registration.....	546
1927-'28, total registration.....	553
1928-'29, total registration.....	529
1929-'30, total registration.....	440
1930-'31, total registration.....	400
(estimate for May, 1931)	

Thus within six years our Freshman class has been cut in half, and our total enrollment has been reduced by one-third. Present indications are that our enrollment will finally be stabilized at about three hundred.

Now the crisis which these figures indicate is, I wish to emphasize, purely financial. Our college is now functioning splendidly; and, given the right students, we could perhaps serve the denomination as well with three hundred students as with five hundred. But the cost per pupil of maintaining the smaller school must be much larger. While the college's income from student fees is halved, its expense for administration and for heads of departments remains the same. No retrenchment in these is possible without fatal loss of our collegiate standing. Hence it is that, after an almost unbroken record of financial surpluses for twenty years, our college has begun to show deficits.

In this discussion I wish to point out the chief cause of this approaching crisis and canvass briefly the possible means of averting it.

Here may I insert that this cause is not to be found out by haphazard conjecture or personal abuse. Many of our people, it is true, believe in all sincerity that our college is suffering from too much athletics, or too much religion, or from various faults in instruction and administration. Now I have all respect for these views, and for any others that are sincerely held; but I cannot agree with them. That our difficulties are not local and personal is conclusively shown by the fact that scores of colleges, all over the United States, are in the same boat. The Literary Digest of November 9, 1929, quotes Dr. A. L. Jones of Columbia to the effect that the loss of registration in small colleges is "startling". Of 216 such schools which Dr. Jones investigated, 101 lost students between '28 and '29. Clearly, not all of these hundred schools could have suffered from faults of management or instruction. We have to deal here with a condition extensive and nation-wide.

The declining popularity of the small, liberal arts college has, indeed, been so marked as to arouse national attention. For instance, R. M. Gray in the North American Review of May, 1930, concludes: "Wherever the liberal arts college has not entirely disappeared, its existence is gravely imperilled. . . . Never has higher education in the United States been confronted with a graver and more disturbing problem." Likewise H. P. Rainey (in School and Society, September 1, 1928) begins his article with the statement, "The liberal arts college in America is a sick institution."

It is therefore seriously questioned, throughout the nation, whether the liberal arts college can survive at all. President Glen Frank of the University of Wisconsin has already begun an

Continued on page 8

Continued from page 2

scarred, to the great, final, crowning overcoming.

But what have Christians to overcome? Well, for one thing, **the world**. And this is something not easy to do. Indeed, it is so hard that only the most daring, the most determined and the most heroic achieve the victory. The world the Christian has to overcome is the world Christ overcame, the world concerning which John wrote: "Love not the world, neither things that are in the world. . . . If any man love the world the love of the Father is not in him". That last night, on the very threshold of His awful Gethsemane experience, Christ, to cheer the despondent spirit of His disciples, said: "Be of good cheer for I have overcome the world". Just before Him, and known to Him, were arrest, trial, condemnation, scourging, the thorn-crown and Calvary. With all of these experiences before Him He asserts His conquest of the world. At the moment His declaration of victory over the world was being made He was conscious of having the world beneath His feet. His was a moral conquest. He had lived in the world but had not been of it. He had not shared in its ambitions. He had condemned its ideals. He had resisted its temptations. And from His contact with the world He emerges with His character unsullied, with no touch of the world's smut on His soul. Noble, marvelous, glorious victory! He overcame the world by keeping steadily before Him moral and spiritual values, by keeping in touch with two worlds, by uninterrupted communication with God the Father, and doing always the things that please Him. This points the way by which Christ's disciples, His followers, are to overcome the world.

It is my observation that not more than one out of ten church members—all of whom are supposed to be Christians—is living an overcoming life. The great majority are making no serious effort to overcome the world, while many are being overcome by the world. They are fighting no battles and are seemingly indifferent to Christian responsibilities and opportunities, and to the cry for help coming from the perishing. I get the impression from what I see, hear and read that the most distinct and forbidding impasse confronting the advance of the Christian forces moving for the conquest of the world today is the **inertia**, the **unconcern**, the world-entangled multitudes of professing Christians. Not being interested in their own personal Christian triumph, they are not interested in the triumph of the Cross over the world. They are not combatants. They are not panoplied for the battle. They are, seemingly, fenced in and roofed over by the world. This situation, in my judgment, makes for the builders of the kingdom a far more serious and discouraging outlook than the growing crime mania with its vicious and violent crime waves. And yet the Christian must overcome the world or suffer unspeakable loss. But how hard to overcome the world as we find it today. Its way is so seductive. The temptations with which it allures are so many and so great. The rewards it offers are so attractive. Its spirit is so insistent and persuasive. The bewitching notes of its siren fall upon the ear so appealingly. Its snares are so adroitly set. Its pitfalls are so cleverly disguised.

In the second place, the Christian cannot make progress in the Christian life and gain its rewards **without overcoming the flesh**. Paul, drawing a comparison between those who "walk after the flesh" and those who "walk after the Spirit", says: "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit". And then he adds: "For to be carnally minded is death". In his Christian experience, Paul found a law in his members warring against the law of his mind. He found it necessary, and a struggle, to keep his "body under". In Romans, sixth chapter, Paul argues the judicial deadness of the "old man", he having been "crucified with Christ". "Let not sin therefore reign in your mortal body", he exhorts, "that ye should obey it in the lusts thereof". In Galatians Paul says: "And they that are Christ's have crucified the flesh with the

passions and lusts thereof".

There is, I have discovered, wide spread misapprehension as to the nature of the Christian and his moral and spiritual status. There is the **moral reformation** idea according to which the person simply resolves to "quit his meanness", about-face and live decently. In this, of course, there is no vital change or experience, nothing wrought in the person by a power external to himself. This is something infinitely removed from **spiritual regeneration**. But there is, I find, a quite general misunderstanding as to what, exactly, is involved in "conversion". Negatively, the new birth is not an immediate and full moralization, or moral reconstruction, of the subject. All the roots of sin are not extracted. All correspondence with evil is not suddenly and effectively terminated. Spiritual regeneration does not mean immediate moral perfection. The new born soul is not sinlessly perfect. Positively, spiritual regeneration consists in the communication, or implantation, of a new, divine life, a life possessing a sanctifying and overcoming principle. New born Christians are "babes in Christ". This Christian life is to be nurtured, developed and furnished with a suitable environment for its growth. Christians are to "grow up in him (Christ) in all things". There ought to be a growing conformation to Christ's image.

But here is the point to which I have been leading: No sooner does the Christian start on his Christian career than there sets up within him a conflict between the spiritual and the carnal, and he is conscious of having yet a carnal nature, a nature that contends trucelessly for supremacy. The warfare in every Christian between the "new man" and the "old man", is no myth, nor is it a sham battle. In preceding paragraphs I have tried to emphasize the necessity of overcoming the world. But the world is overcome only as the flesh is overcome. It is unsubdued, uncrucified carnal nature in the Christian to which the world makes its appeal. It is the carnal that is responsive to the world's overtures. The correspondence of the flesh is with the world. The devil capitalizes this correspondence to the dwarfing of the Christian and the destruction of his usefulness as a Christian. He makes his appeal to the carnal nature through the enticements of the world. It is through this correspondence of the carnal Christian that he is led into temptation, into entangling alliances and into the doing of sinful deeds. Christians go wrong because they haven't the spiritual strength to resist. The world overcomes them because they are spiritually weak. This, I believe, is the philosophy of the indifferent, pleasure-loving, Christ-betraying Christian life. When the carnal is dominant the whole life is open to the world. The dancing, card-playing, theater-going Christian is more than likely not a Christian. But it is just possible that one may, for a time, run in the ways of the world and yet be a Christian. But such conduct on the part of a Christian is **prima facie** evidence of a very low state of spiritual life. The spiritual for the time is smothered and dormant while the carnal is rampant. Too many churches have in them more carnality than spirituality. Hence their tragic impotence. Religious activity, does not necessarily denote spirituality. Emotionalism is not spirituality. Singing hymns and praying prayers are not certain evidences of spirituality. Spirituality is a deeply vital thing. It connotes walking after the Spirit, nearness to God, communion with Christ, reverent, eager and zestful searching of the Scriptures. It is only by the diligent cultivation and development of the spiritual life that the carnal propensities and powers can be overcome, and the conquest of the world is possible, only as the flesh is put in subjection.

Would the close and unprejudiced observer, discerning the spirit and noting the conduct of the typical Christian of our day, get the impression that he is living the overcoming life, that he is engaged in any great struggle to overcome the world, the flesh and the devil? Millions of men and women, bearing the name Christian, are so mildly militant in their attitude toward the forces of evil because they are too carnally-

minded to feel any particular concern. They are too carnally-minded to be influential in turning back the tides of evil. But we must have a brighter ending.

I change from the minor to the major with this question: How may the Christian live the overcoming life? If the world and the flesh are to be overcome, **how** are they to be overcome? "Who", cries the earnest but conscientiously weak soul, "is sufficient for these things"? As swiftly as the thunder answers the lightning the answer comes: "I can do all things through Christ which strengtheneth me". The Christian cannot overcome in his own strength. If he were required to do so he would be doomed to defeat. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God"? Let me repeat: The Christian life is an over-coming life because it is a life "born of God". Faith "is the victory that overcomes the world" because faith connects the tried and struggling life with the source of overcoming power. "Be of good cheer", said Christ to his weak and fearing disciples, "for I have over-come the world". Whose battle was it Christ fought? For whom did He win the victory over the world? Our faith in Him makes His victory ours. We win by His power. Our faith is the trolley that reaches up and connects with the current of divine power, and brings it down into our conflicts and makes us "more than conquerors through him that loved us". Through Christ, the world, the flesh, sin and death are overcome. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ". And at last this shout of triumph: O death, where is your victory?

—BR—

STUDIES IN DANIEL

By L. D. Posey, Itta Bena, Miss.

Chapter Nine

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Introduction

In chapter nine of this book of the Bible we enter upon one of the most marvelous and far-reaching revelations to be found in God's Holy Book. It gives us today what every child of God should want to know, and when correctly related to other scriptures bearing on the same subject, furnishes us a key by which to unlock the door and understand the meaning of the world's present commotion.

The Vision Explained

When we begin the study of this chapter the first thing to engage our attention is that this vision was about fifteen years later than the vision of chapter eight. This may be seen by comparing the dates to be found at the top of each page in most Bibles. These dates are no part of inspiration, they are purely human, but they are approximately correct, and serve all practical purposes. Because of the lapse of more than two thousand years, and because of different and imperfect methods of reckoning time, it is doubtful if exact dates will ever be known.

The next thing to note in this chapter is that "Daniel understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem". Stated in our words: Daniel saw from conditions about him that some great change was about to take place. He went to the word of God to learn what it was or would be. There he found that the seventy years captivity was almost at an end. What a fine thing it would be for the people of the world now in the midst of the awful conditions that obtain every where, if they would go to the word of God and learn what it all means. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets". Amos 3:7. This has been the invariable rule of God through all the ages. He told Adam what would happen if he ate the fruit; he told Noah that he would destroy the inhabitants of the earth with water; he told Abraham and Lot that he would destroy the

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cities of the plain; he told of the seventy years captivity and that afterwards he would bring his people back to their land; he told of the birth, sufferings, death, burial, resurrection and ascension of our Lord; he has told of his coming again, and of the conditions that shall prevail immediately preceding his coming. All these are to be found in the Bible. Why doubt? Why remain in uncertainty? Why not search the word of God and know of a truth and then live and teach accordingly? Instead of doing the sensible thing as Daniel did, the people the world over are depending upon peace pacts, disarmament conferences, etc., to do a thing that will never be done by any human agency. Present conditions will never be permanently better until the scriptures are fulfilled and God intervenes.

When Daniel learned from God's book that a mighty change was near, he did the natural thing for any Christian to do; he prayed to God, confessed his sins and the sins of his people, acknowledged the righteousness and justice of God in dealing with his people as he had, and plead for his forgiving love and mercy. Every Christian in the world needs to make this prayer his own and send it up to the throne of God in the name of Jesus. If this were done, God would work such wonders in behalf of his people as have never been seen. But we are too proud to bend our knees, and too sure of success by our own plans to let God in for counsel. We make our plans and then call upon him to O. K. them. That he will never do. And, like the Jews of old, blinded by sin and preconceived notions, we will walk into the very jaws of death, and not realize what has happened until our opportunity is gone forever.

Before Daniel was through praying the archangel Gabriel was there from heaven with a message fresh from the throne of God, sending to Daniel in outline the history of the Jews from a nearby though future date till Jesus comes a second time. Through all these years this glorious revelation has been open to us in God's book, but not one in a thousand of those who profess Christianity, nor one preacher in a hundred, has met the conditions and received the message therein contained. The result is we are in the great apostasy; the world is in a chaotic condition morally, socially, financially, politically and every other way, and men's hearts are palpitating with fear of what a day may bring forth, but not seeking God to know what it all means. May God have mercy on us in our stupidity and unbelief. Pessimist you say!!! Well, I had rather be considered by the world as a pessimist, than such a fool I would not face facts as they are and be prepared for that which is to come.

Beginning with verse twenty-four in this chapter, Gabriel gave to Daniel the entire number of years, beginning at a certain definite date that was at that time still in the future as has already been stated, that the Jews would have political freedom and religious autonomy in Palestine before the close of the gospel age. Of course the term "gospel age" does not occur in these verses, but we are far enough advanced in time to see that is its meaning, hence, I use the term.

In verse twenty-four, we have the statement, "seventy weeks are determined upon thy people and upon the holy city", etc. Trustworthy scholars tell us that the expression translated "seventy weeks" simply means "seventy sevens". So, what Gabriel really said was "seventy sevens are determined," etc. From the use of the word in other places and from the nature of the case before us, we know that each one of these seventy sevens was composed of years; therefore, beginning at a certain future date seventy times seven years would be the whole number of years the Jews would possess Palestine before the second advent of Jesus. Again I remind you that I am using terms familiar to us now because of what we know of scripture already fulfilled.

The date for that future starting point is found in verse twenty-five, and points forward to Nehemiah chapter two, verses one to eight, in the twentieth year of Artaxerxes king of the Medo-

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability."

(Continued from last week)

2. A Life Insurance Man's Plan—The following scheme was worked out by a thoughtful life insurance agent for his own guidance, and has proven so satisfactory that it is commended to others:

A Practical Question and a Sensible Answer

What proportion of his income should a prosperous Christian give to benevolence?

Every man, no matter what his income, should return one-tenth of it to the Lord. This is not really giving, it is only paying what you owe. The Bible requires this. The Old Testament explicitly commands it frequently and positively. Our Lord did not revoke this requirement, but rather made it even more positive and far-reaching. If you do not give one-tenth, you are keeping the Lord's money. If you are in debt, that is no excuse for not paying this debt also. At the same time the Lord has promised rich blessings to those who honor Him with their substance, and experience has time and again proved it true. As you prosper and your income increases, you will find that you can increase this proportion and give more than one-tenth. You must then decide, or better still, you and your family, (with your Lord) the proportion. One of the best ways to do this, as my experience and observation go, is:

1. Set apart the one-tenth for the Lord and benevolence.
2. Set apart a certain amount or a certain proportion of your income (per year or per month), for yourself and family, for living expenses of all kinds, and do not exceed that amount. This will require some self-denial, but it is worth it. In fact, the success of this scheme requires that you should limit your living expenses and maintain the limit.
3. Divide the surplus remaining into two parts. (You must decide the proportion of each). One part for saving and investment, extras, emergencies, traveling, etc., and

Persian empire. The exact year is not now known, but is somewhere between 454 and 444 B.C.

Those seventy-seven year periods are divided into three groups. The first group is seven sevens or forty-nine years. During that time "the streets" (of Jerusalem) "shall be built again, and the wall, even in troublous times". The next division is sixty-two sevens, or 434 years which added on to the first division of sevens gives sixty-nine in all, and reaches to the death of Christ. See verse twenty-six.

Thus far there can be no doubt as to the correctness of this interpretation, because their fulfillment have made them plain. But there is a third division of these seventy-sevens, and since sixty-nine have already expired there can be but one in this last group, and like all the other units of this period it is composed of seven years. So the Jews have yet seven years to occupy Palestine from a date that is yet future, but named in verse twenty-seven. In verse twenty-six we are told "the people of the prince that shall come shall destroy the city and the sanctuary". We know that the Romans under Gen. Titus destroyed Jerusalem and the temple and from that time to this the Jews have had no place to offer sacrifices. Since the people of the prince that is to come did this, and since they were Romans, we know the prince must be a Romna. In verse twenty-seven reading "seven" instead of "week" as it should read, and with the pronoun "he" referring to the prince of the people who destroyed the city and the sanctuary, we have that last seven revealed, and are told what will take place when it comes. Read, "And he shall confirm the covenant with many for one seven; and

One part to be returned to the Lord and His work, in addition to the one-tenth.

Note the results:

1. You will find that almost invariably you will have some money in this "Benevolent Fund" to give to worthy objects.
2. You will find yourself broadening in outlook, in interest and in sympathy.
3. For the first time, probably you will realize that the Lord is really your partner in business. As His proportion is directly dependent upon your business success, or your increased income, you can ask Him to prosper you in business without its being an altogether selfish prayer.

All We Have Is God's

Men reckon the value of gifts by the amount given; God reckons them by the amount you have left.

4. A Manufacturer's Plan—More than twenty years ago this manufacturer, then a young man just starting in business for himself, adopted the practice of tithing. The results have been most happy. He has been greatly prospered and has had much joy in giving. He now not only tithes his stated salary and his regular income from investments, but also is giving to the Lord one-half of all his profits from his business. This plan has brought so much joy and satisfaction that it has been maintained even in the face of heavy losses from fire and bad investments. "His joy no man taketh from him."

5. A Merchant's Experience—Seventeen years ago a merchant in Texas decided to adopt tithing. His tithe the first year was \$110, the fifth year \$330, the tenth year \$1,040, the fifteenth year \$2,470, the sixteenth year \$3,380. Some time since he decided that when he had accumulated \$100,000, he would give to the Lord all the profits from his business. That point was reached January 1, 1911, and for the rest of his life he gave all his profits, publicly and with great joy, telling his experience and commending his plan to others.

in the midst of the seven, he shall cause the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (margin—"desolator"). The simple meaning of that verse is that somewhere in the future a Roman prince—ruler—shall make a seven-year covenant with the Jews guaranteeing to them religious autonomy in Palestine. In the middle of that period he will violate that contract, and cause the sacrifice and oblation to cease, and then will begin the period of great tribulation spoken of in other scriptures that will immediately precede the return of Jesus.

Conclusion

In conclusion let me say that more complete explanations will be given in the studies that are to follow. This prince will be pointed out so that there need be no mistaking him when he shall appear. In the meantime be sure to read Matthew, chapter 24; Mark, chapter 13, and Luke, chapter 21, to see what Jesus had to say about the times into which we are entering.

—BR—

Prof. E. O. Sellers says he has never seen a finer student body at the Baptist Bible Institute than the one of this session. There are now 170 enrolled, and seventeen of them attended the Baptist Southwide Student Conference in Atlanta last week. Dr. J. E. Gwatkin chose to go by auto, taking with him four students, M. B. Rush, G. G. Casselman, Virgil Cavender and Maurice Aquillard. These take along with them a complete camping outfit for sleeping and eating and are at home wherever they stop. Dr. Hamilton and Dr. Davis preferred the railroad.

Continued from page 5
experiment to determine this question. Within his great university he has created, for experimental purposes, a college of liberal arts, which he has placed in charge of Dr. Alexander Meiklejohn, former president of Amherst. President Frank's purpose is to find by experiment, if possible, what readjustments must be made in the liberal arts college, to enable it to survive in modern society.

The difficulties of the American liberal arts colleges have proceeded from two causes, operating jointly. The first of these is the tremendous growth in professional education as opposed to general and cultural education. So far has this proceeded that a modern state university is often little more than a group of professional schools. The enrollment of the liberal arts college in such a university (which corresponds to our work here at Mississippi College) is invariably small. Usually it is about 25% of the total enrollment, and even more striking discrepancies are not far to seek. Thus in 1925-'26 Tulane, with a total enrollment (exclusive of Sophie Newcomb) of 2,166, enrolled only 474 students in plain liberal arts work. In 1929-'30 the University of Georgia, with a total registration of 3,841, had only 379 candidates for the liberal arts degrees, B.A. and B.S. Among southern schools, the drift toward professional education is least strong in our own state university, where about half the students are enrolled in the college of liberal arts. These figures are in themselves emphatic enough, but they become more so when this is remembered: that they take no account at all of the enormous enrollment of purely professional schools, such as Georgia Tech and our own A. and M. In view of this overwhelming, far-reaching tendency toward professional education, the marvel is that Mississippi College has maintained itself at all.

A second nation-wide force opposed to the four-year college is the growth of the Junior College. There are now over four hundred junior colleges in the United States, and their enrollment is rapidly increasing. During the past decade ten such schools have grown up in Mississippi, enrolling nearly fifteen hundred students. Heavily subsidized by their counties, they have been able to offer Freshman and Sophomore work more cheaply than the four-year college can offer it. At first it was thought that these colleges, though they would necessarily cut the Freshman and Sophomore enrollment of four-year schools, would stimulate the Junior and Senior. With Mississippi College, this has not been the case. Many students come here from Clarke and Hillman, but practically none from the county junior colleges. No one knows just where these graduates go, but we do know they don't come here. The line-up appears to be Junior college-to-professional school. By this combination the student can cut one year from his total course and thereby finish more quickly and cheaply.

The American liberal arts college is thus being ground between the upper and nether millstones of the junior college and professional school. This is the nation-wide problem to which Mississippi College, and the Baptist educational policy as a whole, must adjust. We may not approve of these tendencies, but we cannot change them. We alone cannot turn the tide of national opinion and reestablish the popularity of the college of liberal arts. We must recognize these new developments in American education, and adjust to them as best we can.

To meet this situation, only two policies, or a combination of the two, are available: First, to enter the field of general and professional work; and, second, to endow our colleges sufficiently to enable them to operate on small enrollments. The former method has, in a few instances, proved eminently successful. Duke University, of Durham, North Carolina, a Methodist institution, now enrolls over two thousand students and is building up a nation-wide reputation. Emory University, of Atlanta, also under Methodist control, has an enrollment of three thousand. Now I do not mean by these examples that Missis-

issippi Baptists should undertake the impossible task of creating a Duke or an Emory at Clinton. I mean merely this: That, to secure large popular support, a school must offer the varied university and professional work which people demand; and that, when a denominational school offers the same advantages as a state school, it can compete with the state school successfully. It follows that Mississippi College, too, can obtain a large popular support whenever it offers the kind of study that is popular.

Even in its present form, however, Mississippi College can maintain its standing, if heavily enough endowed. That there still exists some demand for the liberal arts college is evident from the continued existence of these colleges within our universities. But no Southern Association college can be at the same time small and poorly endowed. There is a minimum of equipment and instruction below which it is not permitted to go. The well endowed small college, on the other hand, is in a very strong position. Not being forced to play to the popular taste, it can select its students and pursue its own kind of work unhampered, aiming at thoroughness rather than popularity. Double the present endowment, and Mississippi College can remain A-grade on an enrollment of three hundred. Treble the present endowment, and it can be made into the finest small college in the South.

Of these two policies—popularization and endowment—a combination appears in the plan to create a single Mississippi Baptist University, each member college retaining its present location, and each developing some specialty. To some degree, it is evident, this plan will enable our Baptist schools to compete with the professional appeal of state schools. We could at least strengthen our present technical and pre-professional work and our schools of music and education. Furthermore, the school of business administration and the department of extension and correspondence—two of the most popular departments of the modern university—should be well within our range. (In both of these, by the way, Mississippi College has already made a beginning.) Some benefit, too, might be derived from a more unified administration and from the prestige of being organized as a university.

But my purpose in this article is not to advocate this or any other panacea for our educational ills. I have simply tried to define the problem; to clarify, once for all, the issues which we face; to help remove our discussion from the realm of petty fault-finding and personalities; to point out those national changes in higher education, to which we Baptists have not yet adjusted.

It is of course difficult for our people to realize how unalterable is the dilemma which I have pointed out. But we are confronted with facts, not theories. Though we have based our college finances on popular support, we are offering a type of education—liberal arts college work—that is increasingly unpopular. To put it bluntly: Our educational system now depends chiefly on the number of its customers; we are offering a brand of goods which few customers want; and the end of such business is bankruptcy. Doubtless such an end is still years in the future; but, barring new conditions, it is a mathematical certainty.

Either we must offer our students the professional advantages which they want, or we must by endowment make our schools independent of popular support. Or we must effectively combine these two policies. There is, there can be, no escape from this dilemma. We must popularize, endow, or perish. And I sincerely believe that Mississippi Baptists have no intention of letting their colleges perish.

At Silver Springs Church, Pike County, there were all day services last Sunday with dinner on the ground. Brother Horatio Mitchell preached both morning and afternoon, two fine messages. He is from Enon Church. Good music was furnished by a quartet and the congregation. The church began work on the 1931 budget.

THE SOUTHERN BAPTIST CONVENTION ON PROHIBITION

The following ringing utterances of the Southern Baptist Convention were passed at the last session in the adoption of the Report of its Social Service Commission:

"It well may be doubted whether the forces of lawlessness have ever before been so rampant, so defiant and so insolent as they are at present. They are multiplying organizations and amassing huge sums of money. They are openly defiant of law and the officers of the law; they are insolent toward all constituted authority; they stop at nothing and scruple at nothing in their efforts to destroy law and order and to besmirch and blacken the names of public officials and of ministers of the Gospel."

"If any of our people were lulled to sleep or carried away with the delusion that the fight against liquor was all over and that the lawless element would quietly submit to the will of the people and to the authority of Government, they are due a rude awakening and a sad disillusionment. Perhaps more than ever before we have come to a time to try men's souls in this cause, which has its countless martyrs and may have many others before the day of final victory."

The report cites that the president of the strongest pro-liquor organization in America has hinted at "armed revolution against prohibition," and as the report says, "it is now 'war to the knife and the knife to the hilt' between the forces of sobriety and orderly government on one hand and the forces of liquor and lawlessness on the other."

"That we are (as a Convention), in no sense, concerned with party politics nor with the fate of the future of any political party. But in all great moral questions, we are deeply concerned both as citizens and Christians, no matter how they may become related to politics or questions of Government."

"That, as we have frequently done heretofore, we declare our intention and purpose not to support for President of the United States, Senator, Representative, Governor, or other officer of high and responsible position any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate no matter what party label he may wear."

MESSAGE FROM AFRICA

Ogbomosh, Nigeria, Africa,
Sept. 29, 1930.

Miss M. M. Lackey,
Jackson, Mississippi.

Dear Miss Lackey:

A few days ago while at Iwo helping Mrs. McCormick with some of her patients I was informed that you and your women were sending some hospital supplies to our Hospital and to Mrs. McCormick. I have just received the first shipping documents and expect the remaining ones soon.

We wish to hasten to express our appreciation of so valuable a contribution from the women of your Union. Both the hospital and the branch at Iwo have great need for larger quantities of hospital supplies. Therefore assure the women that they are very heartily appreciated.

I must express my great appreciation of the large work which Mrs. McCormick is doing at Iwo. It is difficult to understand how she is able to accomplish so much in this awful climate with her two children and her household duties. I am sure it would do you good to see the large number of men, women, and children coming daily to her splendid new building which provides the only intelligent medical aid for a town of over 50,000 people. I was also delighted to find her giving regular injections twice each week to a half dozen lepers all of whom I believe she will be able to cure.

Yours gratefully,

—B. L. Lockett.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

William Lee Flannagan

On October 27, 1930, one of the
best members of Pittsboro Baptist
Church departed this life, Bro. Wm.
Lee Flannagan. He was the guest
of Gov. Dennis Russell on a hunt-
ing trip near Vicksburg when the
message came to him suddenly to
go home to God. He was ready for
the summons, as he had been a con-
sistent Christian for many years,
since he was 15 years old. He was
faithful to his church and its causes.
He was 56 years old, was born in
Chickasaw County, Sept. 22, 1874.
He married Miss Minnie Pearl Bry-
ant of Pittsboro, Sept. 12, 1899, who
still lives. Seven children were
given to this union: Robert, Olive
(Mrs. Bob Davis), Bryant, Minnie
Lee, Malcome, Leslie and Wiley.
These all still live and are worthy
sons and daughters of these fine
parents. His body was buried in
the Pittsboro Cemetery after serv-
ices conducted by his pastor, the
writer, assisted by Elders L. E.
Roane and Robinson. He was also
a faithful member of the Masonic
order and was buried with Masonic
honors. He was letter carrier on
one of the rural routes out from his
town, had been for many years. He
was also at one time postmaster
there. He was a friend to all, had
a word of good cheer, and will be
sorely missed. May the blessings
of the Almighty Father be with his
wife, children and aged mother, who
still lives.

There Is No Death

This expression is applicable to
the Christian only—with the sinner
it is all death. As was stated last
week, we are righteous because
Christ is righteous and His right-
eousness has been imputed to all
who have believed in His name. So
the sinner is justified, found "not
guilty", by grace through faith. In
like manner also the Christian is
deathless. "He that believeth in Me
shall never die". That is glorious.
Jesus as our substitute, after hav-
ing kept the law in our stead, went
on the cross and paid the penalty
of the broken law, which is death,

for us, "tasting death for every
man", so that when one accepts
Christ through faith as his personal
Savior the death of Christ becomes
his death and he is free from death.
"Jesus paid it all; All to Him I owe".
Therefore the Christian will never
die, cannot die. For one Christian
to die would for ever vitiate the
promise and power of God and the
whole plan of redemption would be
a failure. But this cannot, will not,
happen as long as God is God, and
that will be and has been for ever.

So one can easily see that "there
is no death" for the Christian; not
because he is good or merits life,
but simply because Jesus died for
him. Then by faith the death the
Christ died on the cross becomes
our personal death, though it was
completed in a substitute, and we
are as free from death as if we had
never sinned in all the world. The
debt is paid, the entrance of its pay-
ment is made on the records of
heaven, we are freed from the sen-
tence and are set free. Hallelujah!
So Paul because of this could sing,
"Oh, grave, where is thy victory!
Oh, death, where is thy sting!"

All men must pass through what
we call physical death. This is the
regeneration of the body. The first
fruits of salvation is the salvation
of the soul. We wait for the sal-
vation (redemption) of the body. As
the salvation of the soul was a pro-
cess of death of the spirit and then
a resurrection thereof, so shall the
redemption of the body come
through a death and a subsequent
resurrection. But the first work is
done, "an earnest of the Spirit",
and the second work, or redemption
of the body, cannot fail. The prom-
ise of God is out and failure is im-
possible, for God can neither lie nor
fail. Then what we call death, when
applied to the Christian is but a
sleep. The old worn, diseased body
(or tabernacle) is laid aside for
cleansing, renewing, redeeming and
when the process is finished, in the
fullness of God's time, the body will
come forth from its sleep a spiritual
body, like the resurrected body of
our Savior—"For we shall be like
Him, for we shall see Him as He
is".

It is wonderful to contemplate. I
am to live forever and ever, not be-
cause of what I am or what I have
done, but because Jesus did it all
for me and then saved my soul just
simply "by grace through faith".

Had the pleasure of accompanying
Pastor C. T. Schmitz of Coffeeville
the last day of October out to Dri-
ver's Flat Baptist Church in the
northwestern part of Calhoun Coun-
ty, where we ordained two good
brethren to be deacons of the church.
The two brethren ordained were Os-
car L. Davis and John L. Potts. We
were assisted also by Rev. J. W.
Wells and Deacon Jas. A. Foshee
of New London Baptist Church in
Lafayette County.

Bro. A. J. Wilds, our efficient
State B. Y. P. U. Director, was with
the Scuna Valley Baptist Church
last Sunday in a study course. He
taught "Pilgrim's Progress" to the
Seniors, the writer taught "Study-
ing For Service" to the Juniors, and
Miss Nell Thompson taught "Inter-
mediate Manual" to the Intermedi-

ates. A large number took the
books. Miss Levada Ryals is Church
Director.

Pittsboro Baptist Church and Sun-
day School gave \$5.00 to State Mis-
sions on the last day of the Con-
vention year. Coffeeville, Scuna
Valley also made offerings the last
week for this cause. Hope our State
Board comes out to the end without
a debt and thus preserve our record
of several years, ever since Dr. Gun-
ter has been Secretary at least.

Bro. Kermit R. Cofer is a young
attorney of Water Valley, Miss.,
who is taking interest in the Lord's
work. He is Director of B. Y. P.
U.'s in Water Valley Baptist Church,
and was on program to speak on
"How Every B. Y. P. U. Can De-
velop the Spirit of Loyalty in Its
Members" at the Convention at Syl-
varena last Sunday. That is a fine
way for professional men to do well
in their work.

SCIENCE OUTLAWS BEVERAGE ALCOHOL

The case against alcohol as a be-
verage is made out and settled so
far as scientists and educators are
concerned. The Journal of the Na-
tional Education Association pub-
lishes the following:

"The case against alcohol centers
in its relation to the accuracy of
the nervous system. Whatever
harms the brain and nerves im-
pairs the integrity of life. The sole
purpose of its use as a beverage is
to force the nervous system to lie,
thus vitiating its power of record-
ing and acting upon the truth. Men
drink to feel warm when they are
really cold, to 'feel good' when con-
ditions are not good, to feel eman-
cipated from those reserves and re-
straints which are the essence of
character building. Alcohol is a de-
pressant, appearing as a stimulant
mainly because it checks the highest
nerve functions; sensation, reason,
motion. It leaves its subject un-
certain as to what he sees or feels,
hazy as to cause and effect, and
unsteady as to resultant action. No
man of high purpose can afford to
endanger in any degree the validity
of those mental processes which reg-
ister his contact with reality. Alco-
hol is always a habit-forming drug;
the greater the injury to the nerv-
ous system, the more insistent the
demand for it, and the weaker the
will power in resistance. The chief
argument used in favor of moderate
use of alcohol is its value of con-
viviality. But, as President Eliot
has observed, 'Abstinence from alco-
hol kills no joys of any account
while it (alcohol) impairs the
chances of continuous working pow-
er.'—David Starr Jordan, noted sci-
entist, president National Education
Association, 1914-15."

It is thus seen that scientists and
educational leaders are against be-
verage alcohol, while the friends of
boot-leggers, their patrons and apol-
ogists are at present making a big
stir in this country and spending
vast sums of money to bring about
the repeal of the Eighteenth Amend-
ment and to restore the legalized
traffic in beverage alcohol. The
burning question now before the
country is, whether or not we shall
heed the advice of our scientists and

educational and moral leaders or
listen to the boot-legger and his
crowd. It is impossible to concede
that America can be persuaded to
commit the monumental blunder of
all its history by bringing back the
saloon, or anything else "just as
good" when the voice of science is
against it as well as that of our
best leaders in the economic, edu-
cational, moral and religious realms.

The Whiskey Rebellion

George Washington, at one time,
had to quell a "whiskey rebellion."
The modern advocates of the traffic
in beverage alcohol,—the opponents
of our prohibition amendment, are
rebels against science, morality and
economic sanity,—the basest and
most dangerous, and most senseless,
rebellion of all American history.
It hasn't an argument in its favor
except a depraved appetite and an
avaricious spirit that would sell vir-
tue for money. Gold-greedy graft-
ers, conscienceless politicians and
the basest elements of society are
the fomenters of this rebellion.

PREVENTION OF TUBERCULOSIS

By Felix J. Underwood, M.D.,
State Health Officer

Those who have tuberculosis
should learn how to protect all with
whom they come in contact. But
there are many persons who have
the disease and do not know it.
Therefore, every one should develop
habits which will tend to prevent
contact with the sputum or secre-
tions of others. For example, fin-
gers should be kept out of the
mouth, hands should be washed be-
fore meals, and eating and drinking
utensils used by others should be
avoided unless they have been thor-
oughly cleansed.

Equally important is it to keep
fit. General good health strengthens
resistance against the development
of tuberculosis germs in the body.
We should strive constantly to keep
fit, and if this seems difficult, a
physician should be consulted at
once. Early discovery of tubercu-
losis not only makes recovery more
certain but often saves many months
in curing. A stitch in time saves
nine.

Tuberculosis can be healed. Gen-
erally speaking, the best place to
get well is in a sanatorium. There,
under pleasant surroundings, a large
number of patients make a success-
ful fight against tuberculosis. The
treatment of tuberculosis can be
carried out at home, but it is more
difficult. For most patients, resi-
dence at a sanatorium for at least
six months is advised. Here the
patient receives expert medical and
nursing care; he learns to appreci-
ate the value of rest, fresh air, and
good food; and he also learns how
to adjust his daily life so as to over-
come his handicap. The sanatorium
is not to be considered merely a
hospital, but also a training school.

"She hasn't been sick a day in her
life."

"Gracious! Whatever does she
talk about?"

Bellhop (after guest has rung for
ten minutes): "Did you ring, sir?"

Guest: "No, I was tolling; I
thought you were dead!"

The Sunday School Department

SUNDAY SCHOOL LESSON

For Nov. 9, 1930

Prepared by

L. D. Posey, Itta Bena, Miss.

(Before reading these notes, please read John 11:14-16; 14:5-8; 20:24-29; 21:1-2.)

Golden Text: Thomas answered and said unto him, My Lord, and my God. John 20:28.

Subject: Thomas, the Honest Doubter.

Introduction

All we know of Thomas, as of some others of God's worthy servants, is what we find recorded in the New Testament. True, there are traditions as to his life other than the sacred record, but nothing very trustworthy; so we had better confine our thinking to what we know to be true.

My private opinion publicly expressed is, that Thomas has been as much maligned as Jonah. The Bible is based on facts. "Abraham believed God and it was accounted to him for righteousness." Gal. 3:6. But that belief or faith was founded upon personal experience with God, and direct revelation and promise from God; and so all the way through the Bible. Christianity is founded upon the best authenticated facts in the world's history. These facts are the Virgin birth of Jesus, hence, his Deity; his propitiatory death on the cross, his bodily resurrection from the dead, and his ascension into heaven. No facts of history have been better substantiated than these, and on these, with all the Bible as the unalterable word of God, the Christian's faith is based, "an anchor of the soul both sure and steadfast". Heb. 6:19.

Thomas was one of the twelve apostles, and not one hint of disparagement do we find until the resurrection of Jesus. The only semblance of it is his question on the night of the betrayal; and that rightly understood is not detrimental, but creditable to him. When Thomas said, "Lord, we know not whither thou goest; and how can we know the way?" John 14:5, he simply sought further light on what he did not understand, while the others sat in mute indifference. Even this, with Philip's question which followed turned out for the good of all Christians, because it brought from Jesus one of the clearest and strongest declarations of his Deity that we have in the New Testament.

If blame must be laid on Thomas at all, it was in the fact of his absence from the meeting of the ten disciples the night following the first day of the resurrection life of Jesus. And since we do not know the cause of his absence from that meeting, we had best not be harsh in our judgment.

Now the thing that has caused critics to try to blame Thomas is the statement he made in which he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the

nails, and put my hand into his side, I will not believe". John 20:25. Now the truth is, Thomas was only requiring what the others had already had, namely, physical evidence that Jesus was alive. When that evidence was presented one week after the meeting which Thomas did not attend, he immediately went beyond the others and exclaimed "My Lord, and my God". This incident, as the one on the night of the betrayal, as already stated, brought from Jesus the declaration of a blessing upon all those who shall believe without seeing as Thomas had. The difference between the faith Thomas had and that of the Christian now is simply this: Thomas based his faith on physical evidence and personal experience, while we base ours on the integrity of the word of God and our personal experience with Jesus when we trust him as our Savior. We have no more reason now to question the Deity of Jesus than Thomas had after he saw him in that room.

The Lesson Subject Discussed

The lengthy introduction leaves little more for the body of the lesson. Coming more particularly, however, to the subject chosen by the Lesson Committee, I trust there are some facts not already mentioned that are worthy of our candid and prayerful consideration.

Adhering to the subject, "Thomas, the Honest Doubter", we find a very important fact that should be broadcast today. Thomas had doubts temporarily, but did the one and only thing any person with integrity of heart can do, namely, he investigated with open mind to learn for himself if there is cause for doubt. Any man who claims to be an honest doubter, and fails to do exactly what Thomas did, shows himself to be not an honest doubter, but a wilful unbeliever, whom no amount of evidence could change. The word of God, and the convicting power of the Holy Spirit are such that any skeptic or infidel who honestly seeks to know the truth always finds it to the salvation of his own soul and to the glory of God. So let there be no more talk of "honest doubters" unless those doubters are willing to do the honest and manly thing as Thomas did.

The term applied to Thomas has had the effect it usually does, in fact the effect always intended by such, namely, to divert the mind from the better qualities of those under consideration. It is another clear case of "making a mountain out of a molehill".

The record we have of Thomas is that he was one of the most loyal of the twelve apostles. It was he who, only about two months before the crucifixion proposed that they go with Jesus to Jerusalem that they might if need be die with him there. When the crucial hour came he failed, but no worse than the others. But the other side of the picture is, if the eleven had made fight and brought about their own death at that time, the work of

Jesus would have been disrupted. Those eleven were the specially trained to "carry on" after he was gone. So no use raising a question where God's providence has shown his purpose to have been otherwise.

As stated already in these notes, the question raised by Thomas the night of the betrayal showed his desire for better understanding. He with the others had never been able to divest themselves of the preconceived notion that Jesus was to set up his rule on earth and deliver the Jews from subjection to the Romans. Jesus had just told them he was going to prepare a place for them and come again and receive them unto himself. At once the question in the mind of Thomas was, "How can he go away if he is to set up his kingdom here in Jerusalem?" The question recorded in John 14:5, was the natural outcome of his reasoning. Following the question asked by Thomas came the one by Philip with the declaration from Jesus, "He that hath seen me hath seen the Father", the strongest possible affirmation of his Deity.

Those who hold opinions differing from that expressed in these notes will say, "But did not Jesus say, 'be not faithless, but believing?'" Indeed he did. He simply met Thomas on his own ground and gave him the evidence he sought. He did it then, he will do it now. It is his invariable rule to meet the "honest doubter" on his ground and furnish the evidence sought. If you do not believe it, try him and see.

Conclusion

In addition to the thoughts already presented, there are two that may be worthy of consideration in conclusion:

1. Thomas missed a most important meeting. Why, we do not know, and it is foolish to speculate in that which God has seen fit to withhold. Had he been at that first meeting, his "honest doubts" would have been removed, and a week of sorrow would have been eliminated from his life. Furthermore, had he been there, the temptation to doubt would not have come to him, and he would never have been so charged. Jesus had said, "Where two or three are gathered in my name, there am I in the midst of them". Mat. 18:20. No Christian should ever miss an opportunity of assembling with others where Jesus has promised to be. That is one great trouble with the Lord's work now. Too many are absent from worship in the churches, and from the work there planned under the leadership of the Holy Spirit.

2. The second thing we need to note growing out of this study and presented in conclusion is this: Christianity is not something palmed off on a few gullible unsophisticated Jews. But on the contrary all through its founding it was contested at every possible point, and involved some of the giant intellects of the world. Had there been one single vulnerable point it would have been published to the world. As already stated, it is founded upon facts, and those facts are as impregnable to the critic's assaults as the rock of Gibraltar is to the arrows of a lad's blowgun.

HISTORICALLY SPEAKING

The "Popular History of the Baptists in Mississippi" will be off the press in time for delivery at the Baptist State Convention at Water Valley on November 17-20. Let all those who have given advance orders for copies come to the Convention prepared to take them home with them, thus saving postage. Others will be sent parcel post.

It was just one hundred and fifty years ago this fall that Richard Cur-tist and his Baptist followers landed near Natchez and settled on Cole's Creek; and thus, we are designating this issue of the history "The Sesqui-Centennial Edition". It is sincerely hoped that all forward-looking, wide-awake Baptist families in the state will avail themselves of this story of the struggles, triumphs and achievements of the Baptists in Mississippi.

Yours to serve historically,

—J. L. Boyd.

It often happens that the flower of the family is a colliflower.

Some girls boast that they can marry any man they please but they seem to be unable to please any man.



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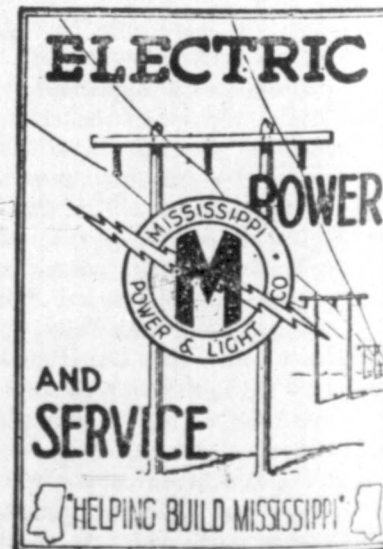
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FROM ONE OF OUR OWN IN CHINA

9 Baptist Compound
Pao Shing Road
Shanghai, China,
September 2, 1930.

My dear Dr. and Mrs. Gunter:

At the beginning of the year I wrote you of some of the joys of 1929; 1930 has not been as bright and joyous and, as the old spiritual says, "I's sometimes up, and I's sometimes down", yet I want to share with you some of the experiences we have had as your representatives on the far flung battle line.

Since the Central China Church Building Loan Fund is one of our hobbies, I'll first tell of what it is doing and the marvelous way God is opening up places for its use. You remember that Wusih Station borrowed \$1,000.00 Mex. last fall with which to build a church. The Fund was put to it to furnish this much as other calls were coming in too, but we were determined to turn down no worthy request, if we had to make a personal loan for a time. Up in Wusih the Hamletts had been praying for a long time that money for an adequate building might be provided. \$1,000.00 Mex. was too little and what they personally could add was still too little, yet they still felt they should launch out on faith and plan the building needed. Five years before when they were in America on furlough the Rivermont Baptist Church, Lynchburg, Va., of which Dr. Edward Willingham is pastor, said they were going to take up offerings for a church in Wusih, but up to that time no word had been heard from them. God moved in their hearts and a strong feeling came among the members that this was the Lord's time for sending the gift, and that Wusih needed it as at no other time. So Dr. Willingham went to Richmond, interviewed Dr. Ray and \$1,000.00 gold was sent to Wusih. Thus God hears and answers prayer. Exchange was good and the \$1,000.00 gold made it possible to put up the desired building and return the \$1,000.00 Mex. to the Building Loan Fund at once. On Emily's fourth birthday, June 2, 1930, we sent "Daddy" away to take part in the dedicatory services and four days' meeting just after. The numbers who came to the services were very gratifying and we expect soon to be reaping a more abundant harvest there. August 24 to 31 has been set as the date for another series of meetings when the evangelistic band of the Chinese Home Board will help Brothers Hamlett and Jackson. Brother Kao, the pastor, I am grieved to say, has pleurisy and is the fourth of our Central China pastors who is ill with pleurisy or tuberculosis. Will you not add his name to those of Mr. Ling Yong-Chen, Mr. Wu G-Tsoong, Mr. Tsang Kong-Tsih, and pastor Tsung of Old North Gate who has a serious ear trouble, for prayer?

The Chao Teo Baptist Church was dedicated August 14, 1930. Before the building was finished they borrowed an additional \$200.00 Mex. making the total loan to them \$1,000.00 Mex. We have not seen this building but Mr. Olive was present at the dedication and says it is built

along Chinese lines of architecture and is very nice.

A few weeks ago the contract was let for a small church about a mile from our present meeting place in Lan Nyi Doo or Mud Ferry. This is just across the river or in "Shanghai across the river". Tsang T'a T'a, one of the Christians there will celebrate her eightieth birthday in a few weeks and hopes that this chapel will be finished for the occasion. The land adjoins her ancestral home and is partly her gift. She has promised \$800.00 Mex., \$300.00 of which has been paid, to be put with \$200.00 our love gift, about \$50.00 from other Christians over there, and a loan from The Building Loan Fund. We don't know just how much this will be, but the contract calls for something like \$1,500.00 Mex. in all. The building is not located just where we should like, but Tsang T'a T'a had her heart set on this place and we accept it as God-given opportunity to put up the first Baptist Light-house in that thickly populated section of at least 100,000 people.

Wu Ping work is at a standstill. The building there has not been started. Satan used his power in our midst for several months and prevented progress. We hope now however that a new day is dawning and my next letter will bring good news. From July 3-14 each night evangelistic services were held there. The last day brought confession of sin from one of the leaders, while three others were involved. For some time Mr. Ware had felt that God was not putting his sanction on this work for this reason for we had heard rumors of the trouble but were waiting for the time of the Spirit to produce conviction. Will you not pray with us for this work?

Da Zang, the third small flock Mr. Ware pastors, is paying for their land and taking free-will offering every Thursday for their building. They just quietly go up to the table after the service and lay their offering there. They are very poor, yet they are serving the Lord with gladness. Recently each Thursday after their prayer-meeting a number of them have been going with Mr. Ware to the next big town on the motor road, Liu Ka Ang, for services with the Christians there.

From April 20-28 we had our spring evangelistic services in Sallee Memorial Church for the Eliza Yates and Ming Jang students. Mr. Ware gave them soul searching messages each morning and the Christian teachers and students witnessed and worked with the non-Christians. Fifty odd acknowledged Christ as Savior, but only six have been baptized. It was my privilege to examine most of the girls for Church membership and I was impressed anew with the fact that so many of our students come from non-Christian homes and must stand against the tide of heathenism alone in their homes. Four precious little girls from the Loo family were very earnest. Their answers concerning their faith and Savior were clear and meaningful. They come from a non-Christian Cantonese home and of course their parents now oppose their joining the Church. Ling Nyok Tsung, a Sunbeam, came for the

third time during the last eighteen months to say that though she could not be baptized she loved Jesus and He was her Savior. After a summer of Bible reading and witnessing in the homes by the students we are praying that a rich harvest may be reaped among them as church-members.

The next event of importance was the Annual Mission Meeting. The question of registering our mission schools was discussed freely for about two days. There was good spirit though difference of opinion as to what policy is best. All opposed registration under the present laws which prohibit Bible teaching and any religious exercise from kindergarten through the sixth grade (one notice also forbade same in Junior High) and only permit voluntary attendance at chapel and church. See Article 5, Regulations for Private Schools—Promulgated by the Ministry of Education, Aug. 29, 1929. "A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools."

The present regulations require the observance of the Sun Yat Sen ceremony which has degenerated into idol worship in many places and is a stumbling block to many people. The Three Principles or history of the party must be taught in the schools. If we register the Ministry of Education will appoint a teacher to teach this book. This is in English and you should read it for yourself and draw your own conclusion. I believe in the three principles themselves, but there are many illustrations in the book that create wrong impressions. In some of our schools this is being taught by consecrated Christians who try to counteract the elements that are harmful. By registering we declare that our first purpose is not evangelization for Christ and we lose our opportunity to persuade students to become Christians.

The school building where primary students, up to the seventh grade, are taught can not be used for any religious service. A large majority voted to close our schools rather than register in view of these facts and others which I haven't time to state. Some of our missionaries are willing to put their lives into such institutions which I believe in time will be relieved of Christian principles and principals. There is much to be said on both sides but the majority of our Mission regard the Sun ceremony as idolatry pure and simple and to register would be to compromise with Satan. Many feel that if all Southern Baptists are putting into educational work in money and man power were put into direct personal evangelism, in other words go back to New Testament methods, a new day would dawn for China. Will you not join us in prayer that we may have tact, will, wisdom, and power to do the right thing at all times? I taught eleven hours a week in Eliza Yates Girls' School last term and was general director of their five missionary or-

DAD'S COUGH

Wakes Us Up Every Night

About two A. M. every night Dad wakes in a fit of coughing and hawking that not only ruins the night's rest for him, but disturbs everyone in the house.

Whether a cough is caused by a cold, catarrhal condition of the throat, dust irritation or smoking, it can and should be stopped immediately. No matter what the cause may be, the quick and effective remedy is good, dependable old "Piso's for Coughs". It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues and at the same time, has a tonic effect that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

ganizations during the year, so what should be done is very vital to me. The schools do present manifold opportunities for Christian effort but when we see the report from Roumania where so many were baptized last year through direct evangelism alone, 4,925—we have no schools there—we wonder what is best to do in China.

The Kiangsu Baptist Summer Assembly followed four days after Ming Jang and Eliza Yates Commencement. There were 170 registered guests. Unfortunately some

(Continued on page 14)

A True
Hospital
Story

REPORT FOR SEPTEMBER

Income:

From operation	\$25,491.50
Gifts for Charity	50.00
Co-operative Program	1,453.11
	\$26,994.61

Expense:

Operation	18,499.75
Cost of Charity	2,533.49
Improvements	479.23
New Equipment	603.50

\$22,115.97

Pd Bonds	\$1,666.67
Pd. Int.	2,222.92
	3,889.59

\$26,005.56

Surplus	989.05
---------	--------

\$26,994.61

The Hospital gave 553 days of free service during September at a cost of \$2,533.49. We received in gifts only \$50.00 for this work.

We paid \$3,889.59 on the debt and interest, while receiving only \$1,453.11 from the Co-operative Program. We appeal for larger contributions to the Co-operative Program.

Louise J. Smith

SOUTHERN BAPTIST
HOSPITAL
New Orleans, Louisiana

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY No. 19

Nov. 6th. Numbers 14
The People Rebel Against the Lord
Read this chapter carefully at least twice; then write the story of it for me.

Things Not Told in the Chapter

You will notice in this chapter that Caleb and Joshua said to the frightened people, "If Jehovah delights in us, then he will bring us into this land; and the Lord is with us, fear them not." Forty-five years after this lesson, Caleb, an old man of eighty-five years, was in the land of Canaan, the Promised Land. He told Joshua, who was then the leader and captain of the people, that Moses had told him that the land his feet had trodden when he went over as a spy should be his, because he had wholly followed the Lord. (Joshua 14:6-12.) And though he was so old, he was brave, and he asks that he may be sent to drive out these fierce people, the Amakim, from their great and famed cities, because he believes the Lord will be with him. And Caleb went, and drove out from the town of Hebron the three sons of Amak, whose names were Sheshai, and Ahiman, and Talmi. If the other ten spies had been like Caleb and Joshua, the people would all have gone into Canaan, and not died in the forty years wandering in the wilderness, as all the older ones did, except these two.

My dear Children:

Thanksgiving Day, which comes this year on Thursday, Nov. 27th, will soon be here. This makes you think of turkey and cranberries, or maybe of chicken pie and fried oysters. I made some fruit-cake today with Thanksgiving in mind, and I can't brag on it a bit. But Thanksgiving makes you think of something else, too, besides good things to eat. What is it? Our Orphanage. You remember that every year about this time, cars are sent from several places in our state, filled with clothes and provisions for our orphans, and for other needy people in Jackson. One of these cars will probably pass thro' your town, or near it, and it will be very convenient for your Sunday School or church, or even a few families, to send a contribution thro' it for those children who are going to be in need of so many things this cold winter. I can scarcely think of anything useful that they will not be wanting. Boys and girls, won't you talk with mother and daddy about this, and remind them that the time to help those poor children is near? So many of you have good fathers and mothers to love you and take care of you: let that make you the more glad to help those who have not those dear care-takers.

Much love from

Mrs. Lipsey.

Dear Mrs. Lipsey:

I am sending you a check for \$1.40 from the Ellisville Sunbeams to be used for Miss Byrd's library fund. Yours most cordially,

Mrs. Hubert Jordan.

Your gift swells our amount for Miss Byrd's Library to over \$73.00, Mrs. Jordan. We are grateful for it. I'm sending my love to each one of your Sunbeams, with my thanks.

Dear Mrs. Lipsey and Children:

I went to the State Fair last week. Did you? I had a good time. I rode on the little merry-go-round and the little Ferris wheel, the little train and the big merry-go-round. I saw some big, big snakes. One of them moved around. Another one did not move around much. A man got in there with them and made the one that wouldn't move, move around a little bit. There was one

in the water that moved around a little bit. I saw two little men beating an Indian drum. After we left the Fair, I got on the train to go to Memphis to have my tonsils taken out, and now I'm feeling fine. My uncle took them out. He has two little girls. One is named Adele and the other Mary. I am sending 25 cents for the orphans and 10 cents for Miss Byrd. I wish you were here to chew sugar cane with me. With love,

Julia Frances Steele.

It is fine, Julia Frances, that you brought back some money for the Children's Circle from the visit to the Fair, and to Memphis. Thank you. The visit to Memphis was not exactly a pleasure trip was it? I am pleased to hear that you were a brave little girl.

CLARKE COUNTY BAPTIST ASSOCIATION

The Clarke County Baptist Association convened with Pleasant Grove Baptist Church on Oct. 23rd, 1930, for a two-days session, with every church represented by delegates. After organization, W. H. Foster and J. E. Shirley were re-elected Moderator and Clerk, being re-elected by instructed vote one for all.

Rev. B. C. Land, appointee for a Missionary sermon, was detained on account of a funeral, and Bro. G. C. Hodge, Director of Stewardship and Budget of the Convention Board, preached a sermon presenting his cause, as he had to leave during the afternoon to visit another Association.

Just as Bro. Hodge finished his talk, Bro. Land arrived, and preached the strongest sermon on Missions ever heard by anyone present. It was so very fine that a resolution was passed to have it published in The Baptist Record, and, while the type was up, to print 500 extra copies of the sermon, and a copy placed in the minutes of the Association. Bro. Land agreed to repeat the sermon for any church requesting it, provided the Association would furnish a supply for the Quitman church on that Sunday.

At noon, the announcement was made that dinner was on the tables, and all repaired to the well filled tables, and after satisfying the hunger of all present, there was enough remaining to feed as many more.

After dinner was over, the Association was called to order by the Moderator, and a petitionary letter from a church in the center of the county was presented from the Liberty Baptist Association, and gladly accepted. Visitors and new preachers in the Association were welcomed, and committees appointed. The Chairmen had been appointed in vacation, and were present with their reports prepared. The report on Missions was called. The report on State, Home, and Foreign Missions was read, and the afternoon was spent in the discussion of the most important reports in the Association.

On the second day, all other business was attended to in due form. Your correspondent was chairman of the Orphanage Committee, and reported that Thanksgiving cars will be run this year on the following

schedule: M. & O. R. R.—State Line to Waynesboro, Nov. 26—Wboro. to Meridian, Nov. 27. FREE. Miss. Eastern—Theadville to Quitman, Nov. 22 to 26, taking donations free. N. O. & N. E. R. R.—Picayune to Hburg. Nov. 26,—Hburg. to Meridian, 27, at half rate. Enterprise can send donations over the M & O free, and Laurel and Hburg can patronize the Ill. Cent., which will carry donations free. I am trying and believe I can get the NO & NE to carry donations free.

This arrangement is for the following charities: Baptist Orphanage, Methodist Orphanage, Childrens Home Finding Orphanage, Old Ladies Home, Old Mens Home.

All the above are located in Jackson, Miss. The Illinois Central R.R. places these cars on a switch in a valley with the two major orphanages within one fourth mile of the track. Judge C. P. Long gets two cars north of Meridian on the M & O hauled free, and both the Ill. Cent. and GM & N RRs pull Thanksgiving cars for these institutions without cost.

The committee on Prohibition and Temperance had a very strong report. I will get copies of it for publication. Other committees reporting were W. M. U., B. Y. P. U., Sunday Schools, The Baptist Record.

The sum of \$100.00 was sent up for minutes, and salary of Clerk.

The hospitality extended by the Pleasant Grove church was wonderful. Harmony prevailed, and everything about the Association was like clock work.

The next meeting will be held with the Mt. Zion Baptist church, as far East as we can go and remain in Clarke County.

—W. H. Patton.

COAST CONFERENCE

The Ministers Conference of Harrison County Association, which meets monthly, held the October session in Bay St. Louis, as Bro. W. S. Allen was in a protracted meeting; having to his assistance Dr. Harry Leland Martin, of Lexington, Miss.

Those in attendance were Bro. J. L. Low of Long Beach, Bro. L. H. Miller, First Church, Biloxi, and W. A. McComb of First Church, Gulfport.

They went in a body, taking their

wives with them, and in addition to having a very helpful conference and delightful fellowship, they heard a wonderful exposition of the third chapter of Phil. by Dr. Martin.

The Baptist work on the Mississippi Coast seems to be in the best condition it has ever been.

There is a spirit of cooperation and fellowship that is most beautiful and enables the Baptists to present a solid front and lends strength and dignity to the Baptist cause even at the places where the Baptists are weakest.

We have a fine set of pastors, who enjoy the confidence and cooperation of their churches and the general public, among whom there is the finest and most beautiful fellowship.

—W. A. McComb, Chairman.

WEEKLY HEALTH SUGGESTIONS

(By Felix J. Underwood, M.D., State Health Officer)

Prolonging Life

It is a pity that so many people are constantly awaiting some startling, brilliant medical discovery, some elixir of life, when the means of prolonging life are already known and are at hand. Here they are—what are you going to do about them?

Prenatal care to insure the birth of healthy children and to safeguard maternal lives.

Breast feeding of babies.

Immunization against smallpox, typhoid fever, and diphtheria.

Scrupulous cleanliness, both of person and environment.

Caution to avoid accidents.

Rational living: that is, work, recreation, and rest in proper proportion, together with good food, fresh air, and sunshine.

Periodic health examinations and observance of the physician's advice.

Avoidance of self-medication and by all means avoidance of quackery.

"Screen Every Home by 1935"

A motorist had just crashed a telegraph pole. Wires, pole and everything came down around his ears. They found him unconscious in the wreckage, but as they were untangling him he reached out feebly, fingered the wires and murmured:

"Thank heaven, I lived clean—they've given me a harp."

THE BIBLE BASIS OF SERVICE ANNUITY

Baptists agree that ministers in active service should be supported. Many Baptists appear to believe that we owe very little support to old and disabled preachers and to widows and orphans of preachers. Do the Scriptures instruct us about this?

Many New Testament Scriptures enjoin the support of the ministry, but one passage studied carefully makes our duty clear. That passage, I Corinthians 9:1-14, says that the Lord's law concerning the support of ministers is like the Old Testament rule for supporting priests and Levites. They were supported, young or old, sick or well, serving or in enforced retirement and their widows and orphans were provided for. "Even so," says Paul, "hath the Lord ordained that they which preach the gospel should live of the gospel."

The Service Annuity Plan of The Southern Baptist Convention is the only practical method available for furnishing old age and disability income for preachers and for widows and minor orphans of preachers.

Address correspondence concerning Service Annuity to H. F. Vermillion, Managing Director, Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Dallas, Texas

THOMAS J. WATTS, Executive Secretary

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Honor Roll of A-1 B. Y. P. U.'s Third Quarter

A-1 Adult Unions:

Kosciusko; Shady Grove, Copiah Co.; Griffith Memorial, Jackson; Service and Fellowship, Oxford; First and South McComb.

A-1 Senior Unions:

New Hope, Lauderdale Co.; Phal-ti, Jeff Davis Co.; Macedonia, Simpson Co.; Ascalmore, Tallahatchie Co.; Friendship, Pike Co.; Zion Hill, Forrest Co.; Bethany, Lauderdale Co.; Mt. Creek, Rankin Co.; Shady Grove, Copiah Co.; Pine Grove, Lauderdale Co.; Eighth Ave., Meridian; Montgomery, Lincoln Co.; Mt. Pleasant, Lincoln Co.; Steens Creek, Rankin Co.; Moaks Creek, Lincoln Co.; Corinth, Simpson Co.; Toomsaba; Oakland; Lexington; Johnston; Camden; Russell; Ocean Springs; Jewel, Davis Mem., Jackson.

A-1 Intermediate Unions:

Progressive, Griffith Mem., Jackson; Taylor, Brookhaven; Live Wire, Davis Mem., Jackson; No. 2, First Columbus; Blue Bird, Shady Grove, Copiah Co.; Martha Oliver, First Grenada; Peppy Peppers and Green Light, Union; Eighth Ave., Meridian; Zion Hill, Forrest Co.; Kosciusko; Pearson; Eudora, DeSoto Co.; Flora; Beaumont; Hermanville; Bogue Chitto; First, Vicksburg; First, Biloxi; Rocky Creek, George Co.; Friendship, Pike Co.; College Hill, Calhoun Co.

A-1 Junior Unions:

Busy Bee, Mt. Creek, Rankin Co.; No. 2 First Vicksburg; Patterson, Davis Mem., Jackson; Liberty; Zion Hill, Forrest Co.; Hermanville; Kosciusko; First, Greenville; Sledge; Norfield; South McComb; Baldwin; Toomsaba; Catchings; Bogue Chitto; Burnside; Pelahatchie; Hazlehurst; Shady Grove, Copiah Co.; Calhoun City; Beaumont.

We will not give all the record of 100% unions; however, we do want to mention the fact that EIGHT (8) entire General B. Y. P. U. Organizations were 100% in PREACHING ATTENDANCE, meaning that every member of every B. Y. P. U. of these eight churches who attended B. Y. P. U. stayed for the evening preaching service every time the church had services during the quarter. These are the churches: Hermanville; Coldwater, Neshoba Co.; Bogue Chitto; Neshoba; Toomsaba; Alexandria, Marshall Co.; Friendship, Pike Co.; Gillsburg, Amite Co.

Beaumont adds Story Hour to their B. Y. P. U. Organization with Mrs. F. E. Davis Leader.

Hernando sets up General B. Y. P. U. Organization with Miss Martha Kimbrough elected Director, and William Sutton, General Secretary. Congratulations to both these churches.

Harmony, Neshoba Co., Organizes We are happy to report the organization of a Senior B. Y. P. U. at Harmony Church, Neshoba County. The young people met at the

church on the evening of October 12th and with the assistance of Bro. O. P. Moore perfected the B. Y. P. U. organization. The following officers were elected: Pres., O. P. Moore; Vice Pres., Marshall Ford; Treas., R. B. Moore; Sec., Burnice Goldman; Cor. Sec., Addie Moore; B. R. L., J. N. White; Chorister, Roger Hobby; Pianist, Hazel Pickle. They start with a membership of thirty, all of whom seem to desire to make their B. Y. P. U. the very best.

Two Daily Bible Readers, One for Three Years

Warren Earl Ferguson, a member of the Intermediate B. Y. P. U. of College Hill Church, Calhoun County, receives the seal for third year of daily Bible readings. That is a fine record and his example should be followed by hundreds of other Intermediates. Naron Ferguson of the same B. Y. P. U. makes the start toward this same record by completing the first year's reading, for which he receives the certificate.

Union Association Votes to Have Associational B. Y. P. U.

At the regular meeting of the Union Association plans were made for the organization of the Associational B. Y. P. U. Mrs. Lewis Yarbrough was appointed Associational Director and a committee was given her to help her plan for and carry out the organization. The first meeting is called for the first Sunday in November and will be held with the Port Gibson Church. We hope to have a good report from this meeting.

Simpson County Reports Big Gains

We are grateful to Bro. L. W. Ferrell, pastor of the Magee Church, for a splendid report of the work of the Simpson County Associational B. Y. P. U. We quote from his letter: "Last Sunday evening we had our quarterly associational B. Y. P. U. meeting and had the largest attendance we have ever had. The house would not hold more than half of the young people. We now have 21 B. Y. P. U.'s in this county. They are doing some great work. We will organize some five more this next month. We think the Lord is doing great things, B. Y. P. U. speaking in this county now." Bro. Ferrell recently had a study course in his church with four churches cooperating and it is because of his splendid cooperation the associational B. Y. P. U. has been able to make this splendid report.

Ambitious Young Men

And here comes a letter from an Alabama young man who has been in Mississippi for the summer months extending his time in to this fall. He is working his way through school and re-enters Howard in Birmingham right soon. While he is willing to work hard in order that he may go to school his work is never too strenuous but that he has

time to look for opportunities and meet them. While in Tallahatchie County he heard of a church that needed and wanted a study course, so he and a fellow student book salesman accepted the challenge and the result is a good list of names of Juniors and Seniors who successfully passed the examination. This young man is Clifton W. Woolby, and we have no fear for his future. We are grateful for this service rendered Mississippi Baptist Young People.

Roundaway B. Y. P. U. reports splendid interest and progress and announces new officers for the new term: Pres., Hugh Tabb McDade; Vice Pres., Hazel McWhorter; Sec., Lawson Jenkins; Cor. Sec., Beatrice Skeen; B. R. L., Katrum Seymore; Group Captains, Elvie Mullins and Ray Robinson; Chorister, Jim Marquis; Pianist, Elvie Mullins.

Oakland's new organization consists of the following officers: Pres., Miss Audrey Royal; Vice Pres., Edna Horton; Sec., Hilma Royal; Treas., Edith Rhodes; Cor. Sec., Zula Horton; B. R. L., L. D. Clements; Chorister, Mrs. S. J. Rhodes; Pianist, Mrs. Ward Pepper; Pastor, S. J. Rhodes. With this splendid group of leaders the Oakland B. Y. P. U. is going to crowd the other B. Y. P. U.'s of the state for first honors.

Nola B. Y. P. U.

The B. Y. P. U. of Nola is improving much. The average attendance decreased some in the summer during the revivals, but the Union continued working. The officers for this quarter are the following: President, Excell Evans; Vice-President, Amos Evans; Secretary and Treasurer, Miss Maggie Smith; Young People's Quiz Leader, Miss Ruby Evans; Adult Quiz Leader, J. L. Douglas; Corresponding Secretary, Bessie Mae Maxwell; Sunbeam Leader, Vergie Ruth Maxwell; Junior Leader, Miss Marguerite Cooper; Intermediate Leader, Vergie Mae May; Adult Leader, J. L. Douglas; Chorister, Otto Maxwell; Pianist, Miss Marguerite Cooper; Reporter, Folsie Evans.

These officers were elected about a month before the quarter began so that they may study their duties and make definite plans for the quarter's work. Every officer seems wide-awake and seems to be doing his best to make the Union A-1.

The union is planning to organize a union in another church soon.

Every third Sunday before preaching service one department renders a program to the entire union. Last third Sunday the Intermediates successfully rendered the program. The Juniors will render the program in November. Everyone is invited to visit the union and join if possible. Folsie Evans.

Pickens Senior B. Y. P. U.

On Sunday, Oct. 12, State Secretary Wilds, following talks by Miss Una Montgomery, Holmes County W. M. U. Superintendent, and Clifton R. Tate, County Association B. Y. P. U. President, perfected a Senior Organization in Pickens Baptist Church. Officers as follows: A. P. Yarbrough, Director; A. M. Lorraine, President; Velma Johnson,

Vice-President; Mrs. A. M. Bryan, Recording Secretary; Mary C. Yarbrough, Corresponding Secretary; Mildred Thraill, Treasurer; Rev. J. L. Boyd, B. R. Leader; Una Montgomery, Pianist; H. H. Fuqua, Chorister; Catherine Boyd and Mrs. Wilma S. May, Group Captains.

Sixteen members were enrolled.

The following Sunday Canton, Miss., Senior B. Y. P. U. came 30 strong under the leadership of John W. Maness and delivered in an efficient manner an inspiring program.

Sunday, Oct. 26, Group One gave its first program, every member present with one exception, a substitute thoroughly enjoyed, and program almost "paperless". Special music in form of a violin solo by Miss Virginia Anderson was enjoyed. An excellent talk on the Eight Point Record System by Mr. Knight of Goodman B. Y. P. U. was the feature of the evening. Twenty-six B. Y. P. U.-pers were present and numerous prospects. Bible readers quizz was indeed lively. Much interest is being manifest and the union bids fair to be a splendid success, many of its officers having considerable experience in the work.

Welcome committee, also publicity, are functioning to the advantage of the Union. A town-wide census made prior to the organization has proven a tremendous asset.

Group Two, under leadership of Miss Catherine Boyd, will render its first program Sunday, Nov. 2. This Group accepted the challenge of Group One to an attendance contest for November, losers to entertain winners to a December social.

A live-wire committee is actively engaged in discovering and utilizing talents of members and prospects in various phases of the work. Some new-comers are enlisted in this way.

On Sunday, Nov. 9, Mrs. Chas. Mansell of Camden, Miss., ex-Superintendent of Madison County W. M. U., will favor the Union with an address, which is sure to be a treat.

At present the Intermediates are combined with the Seniors, but by Jan. 1 they hope to have an independent Union, one which will prove a strong contestant for the Holmes County Banners to be awarded at Goodman in January Associational meet. Pickens is in the ring once more and nothing short of the standard and Then Some will satisfy this group of enthusiastic workers. The church as a whole is giving its loyal support to the young people, who will prove their appreciation. A number of visitors attend each meeting and are welcome.

Tillatoba B. Y. P. U.

The people of Tillatoba met at the Baptist church Sunday night, Oct. 19, 1930, with Mr. and Mrs. O. U. Rushing, and organized a B. Y. P. U.

The following officers were elected: Mrs. O. U. Rushing, president; Mr. Robert Burke, Vice-president; Mrs. Essie Walton, Sec.-Treas.; Mrs. Ruth Tillman, Pianist; Mrs. J. O. Ellett, Bible Quiz Leader; Hugh Howle, Group Captain No. 1; Mrs. Mattie Cook, Group Captain No. 2; Mr. O. U. Rushing, Chorister.

The only crime now punishable by death is pedestrianism.

Continued from page 11

wolves in sheeps' clothing got in among the lambs and sheep and gave a bit of trouble in discipline; on the whole, however, we were greatly refreshed in spirit. My 118 little folk were a joy. From 8:15 to 11:00 each morning an average of ten gathered for Bible stories, singing, hand-work, supervised play and mission study. On the closing evening 8 received certificates and seals for the completion of "A Child's Life of Livingstone" and "Aeroplane Visits to World Children" from Program Material by Forbes. Twenty odd women were most faithful in the study of Bible and missions and also received seals. A number of young people took the B. Y. P. U. work and "Seven Laws of Teaching". Mr. Sz, who has been one of our evangelists for about 20 years and is around 60 years old took the first division of the Sunday School Manual. The eleven o'clock sermon and afternoon prayer meetings were great inspirations, as well as the morning watch, the evening of song and praise and the candle service.

Our meeting for the country people all about us is in progress this week, the weather has not been very good and the roads are bad; the moon was full last week and we intended to have the meeting then but because of the sudden death of our leader's father it was postponed. We have not had the crowds but I trust some will be reborn because of this witness. Each afternoon except Wednesday we have been to one or more of the villages to sing and preach. From seven to eight we have services in the church. There is an old man who is very much on my heart, he is eighty or more years old and seems deeply interested. Two little Yang girls have gone all the way with Jesus and are real live Christians. We had a hard case Thursday at Yang Ka Zak: an old lady tried to keep every one from listening. Pray for the masses who have never heard of Jesus, who are seeking happiness and want to spend eternity in peace but "are sitting in darkness" still.

There is much else to write about such as making missionary programs for 1931, our reading, the lovely flowers that cheer us in our yard, the garden and its wonders—one tomato weighed 1½ pounds and measured 16 inches around, and Emily with her spicy remarks, but I must stop for another time.

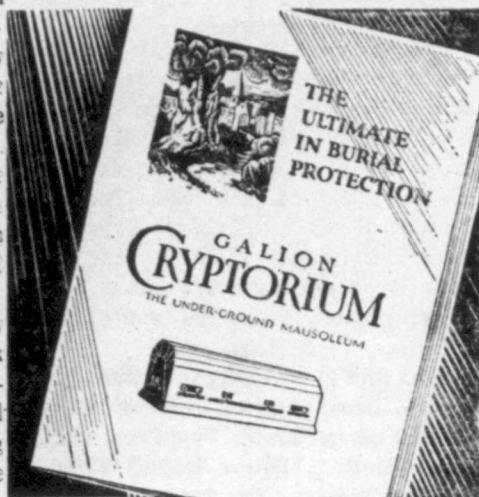
I hope that this letter finds you in the best of health and 100% happy. We appreciate hearing from you.

Sincerely yours,

—Mary Bibb Ware.
(Mrs. J. H. Ware.)

Henry Ford, the largest single employer of labor in the United States, recently said as reported in the Lincoln Journal: "I believe in prohibition because I believe in the new industrial order that America is creating. Booze is as much out of place in that new order as a horse and buggy in downtown Detroit—and a lot more dangerous. The horse and buggy order is gone and liquor had to go with it. Society could take chances back of a dashboard that it can't afford to take behind a steering wheel! Per-

haps you don't recall the old hitching post days. Well, a lot of folks seem to have forgotten them. They shouldn't. The streets on Saturday nights were lined with wagons and buggies and the saloons were filled with customers. At closing time a crowd of irresponsible men backed their rigs into the streets, the horses were headed toward home, the reins dropped over the dash and forgotten. The horses were sober. Well, if we want our streets lined again



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with shops that do that kind of business we shall have to put up our automobiles and go back to hitching posts. Automobiles won't go straight unless they are driven straight, and they don't know the way home. An industrial order that has discarded the reins, dashboards and a team-that-knows-the-way-home cannot afford to line its highways with "regulated liquor shops"—not with a forty-horsepower motor under the toe of the drinking citizen."

COLLEGE FAMILY ALTAR

With the break-up of the American home and the abandonment of family religion widely heralded, an interesting reconstruction of the Family Altar in Dodd College at Shreveport for Girls of this city has been effected by Mrs. Lucile Loyd Meadows, Director of Religious activities in the college. The students constructed a large calendar for the current month and each day is shown with the scripture for the day as well as the object of prayer for which the 2,000,000 Baptist women of the South are praying. After being seated for breakfast and prior to the meal, the appointed student leader for the day reads the day's scripture, announces the object of prayer, and leads in prayer for this object specially. Miss Lucile McMichael of Castor, La., Devotional Leader of the Baptist Student Union, the all-student organization for religious activities, supervises this daily activity.

70% of the students were Sunday School teachers or young people's workers prior to coming to college and their continued service is provided through the organized religious activities of the college and the 11 white Baptist churches of the city. 15 girls are either daughters of ministers, or planning to devote their lives to religious work, or here attending on church scholarships.

35% of the students, according to Active Vice-President Dr. A. Q. Burns, rated either first, second, or third from the top of their high school graduating classes. The academic standards of the college are governed by the requirements of the highest rating agency in the south, the Southern Association of Colleges and Secondary Schools.

One method of increasing the usefulness of an Evangelistic Pastor is for the church to permit him to go to other churches occasionally to conduct Bible Conferences, and Evangelistic meetings. This is what Walnut Street Baptist Church, Waterloo, Iowa, is doing with their pastor, Dr. Warren L. Steeves. Between now and Christmas, he will conduct two Evangelistic meetings and Bible Conferences, of two weeks, and a Bible Conference of three days. At present he is with the First Baptist Church, Waupaca, Wis. He will be home for the month of November, with the exception of three days at Marble Rock, Iowa, and will then engage in the special meeting at the Calvary Baptist Church, Cedar Rapids, Iowa.

Union Union

The "Green Light" Intermediate B. Y. P. U. met Sunday night, Oct.

In Memoriam

Mrs. Mattie Beavers

On October first, the spirit of Mrs. Mattie Beavers went back to God whence it came.

Early in life she became a member of Bethlehem Baptist Church in Scott County, where she lived and served faithfully for many years.

She was a faithful wife, devoted mother, and a helpful friend.

She leaves to mourn her loss, her husband and eight children. She will be missed not only by her loved ones but also by her church and entire community.

May God bless and comfort those who mourn.

One who has known her all his life,
—A. A. Kitchings.

12. The following officers were elected: President, K. Bishop; Vice-President, Ruth McLemore; Secretary and Treasurer, Prince Longino; Corresponding Secretary, Sarah Joe Kelly; Bible Quiz Leader, Carolyn Viverett; Group Captain No. 1, Olive McAdory; Group Captain No. 2, Birdeen Vance; Leader, Miss Maxine Adams; Sponsor, Mrs. T. B. Gallaspy. Ten members of the Junior Union were promoted to the Intermediate Union. We hope to grow and are hoping to have a good Union this year.

Yours truly,

Sarah Joe Kelly.

"TOOK HIM BY THE THROAT"

The kingdom of heaven is likened unto a certain king who would take account of his servants. And one was brought unto him who owed ten thousand talents. But, forasmuch as he had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. The servant fell down and worshipped him, saying unto him, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him and forgave him the debt.

But the same servant went out and found one of his fellow servants who owed him an hundred pence, and he laid hands on him and took him by the throat, saying, pay me that thou owest. And his fellow servant fell down at his feet and besought him, saying, have patience with me and I will pay thee all. And he would not, but cast him into prison till he should pay the debt.

Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So, likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses. Mat. 18:23 to 35. "If thy brother trespass against thee, rebuke him; if he repent, forgive him". Luke 17:3.

This is the spirit and teaching of Jesus Christ, the Son of God, who "loved us and gave himself for us", and "washed us from our sins in his own blood", and who "bore our sins in his own body on the cross", that one might have eternal life.

"If any man have not the spirit of Christ he is none of his". Rom. 8:9.

—C. M. Sherrouse.

SPARK PLUGS

R. L. Davidson

Doctors have many enemies in this world but more in the next.

Speakers do not electrify their audience as in the days of old. They merely gas 'em.

Our favorite screens are those with the flies on the outside of them.

A lamb who has kidded himself into believing that he can beat Wall Street is a goat.

Evolution is slow. A million years of upward climbing and not more than fifty good third basemen in the land.

The trouble is not so much that a dollar is worth less but there are so many more things to spend it for.

In another hundred years civilization will have reached all peoples except those that have no resources worth stealing.

An English scientist says the average span of life can be easily extended to 150 years at a cost of 12 cents a head, and doubtless, there are a few instances in which the outlay would be warranted.

It is currently reported that a Kansas City girl dressed for an evening ball, took a look at herself in the mirror, forgot what she was dressed for and went to bed instead of the ball.

We know of some little darlings who ought to have been named Macbeth, because they murder sleep.

It is getting so that if a man lives through Sunday he has a good chance to last the rest of the week.

People are no worse than they used to be. They are simply a little more brazen about it and don't care a continental. That's all.

It rains on the just and the unjust, but most generally on the just because the unjust have the just's umbrella.

Lorena W. M. U. met last Sunday in the home of Mrs. A. W. Moulder and an interesting Mission program was rendered as follows: Opening Song, "I Love To Tell The Story"; devotional, by Mrs. A. C. Husband; special reading, "Missions", by Vernella Moulder; a Mission talk, by Mrs. W. D. Lane; Home Missions, Mrs. O. G. Gadlock; special song; closing prayer by Mrs. E. F. Lane. Our W. M. U. is doing fine work. —Vernella Moulder.

SILVER CREEK

On the fourth Sunday in September Rev. Earl Ferrell resigned the pastorate of Calvary Baptist Church, Silver Creek, Miss., to the regret of the entire membership. He has been on the field having Cavalry, Arm, and Oakdale Churches, Lawrence County) for two years. A more faithful, tireless, and consecrated pastor cannot be found than Bro. Ferrell. It is with the profoundest regret that we give him up, but he



could not be induced to remain with us, since he feels that the Lord is leading him into larger fields of service. We do not know just what his plans are, but may the Lord lead him.

—Reporter.

HOME-MADE LYRICS

Seekers
By Uncle John

THERE'S a right smart plea in favor of the good, old-fashioned plan that, man shouldn't seek the office—let the office seek the man! There should be deliberation on the sort of man we need to do the work we set him at with diligence an' speed . . . Now, it's mighty nigh disgustin'—when we contemplate the mob that rushes fo'th to office, simply lookin' fer a job!

Of course the good fat salary's a powerful temptin' bait to the hungry politician who desires to serve the state; but, to read about the doin's of some over-trusted men, we conclude they'd serve us better if we kep' 'em in the pen!

I've tried to be impartial, so's to state in white an' black—that the feller least deservin' is the fust one on the track; so, when I cast my ballot, as I seldom fail to do, I support the man who hesitates at bustin' into view. These journeys in officialdom has got so common now, that it's gettin' slightly irksome fer the man behind the plow.

A LOOK may cause a heartache and a word compel a tear—for, everything that's human has its price; our topsy-turvy impulse lays exactions doubly drear . . . No less than full atonement can suffice. The famished soul-in-waiting and the weary, yearning heart may often plead for recompense in vain . . . for, few assume the sacrifice that even pays in part, so few will share the stern demands of pain.

How strange the dearth of surcease when we pass beneath the rod—when sorrow in foreclosure takes her toll—when a simple act of kindness from its impulse born of God, would touch the wounded heart and make it whole . . . The tender word of sympathy, the winnin' touch of love may sate the aching void within a breast; it wins the sweet approval of the angels up above, and sets the warrin' elements at rast.

THE HOMES OF FAMOUS FLAGS

(By Jane Johnson)

If ever you visit the United States National Museum at Washington, District of Columbia, you will see among other famous flags:

The Star-Spangled Banner that was flown at Fort McHenry, Baltimore, Maryland, September 13 and 14, 1814.

"Old Glory," the first United States flag to be thus designated, was presented to Captain William Driver, of Salem, Massachusetts, in the year 1824.

An American flag unfurled from the top of Eiffel Tower and saluted by 101 guns in celebration of our entry into the World War in 1917.

If you visit the Museum of the United States Naval Academy at Annapolis, Maryland, you will see:

An ensign of silk lace made and presented to George Washington on the occasion of his first inauguration, March 4, 1789, by Mrs. Robert Livingston, wife of the Chancellor.

The first United States ensign flown in Japan, used by Commodore Perry at his interview with the Imperial commissioners at Yokohama, July 14, 1853.

An ensign made of tapa cloth by natives of Samoa and presented by them to Captain John F. Parker at the time he relinquished his command as Governor of Samoa in 1910. This flag is a curiosity as its stripes are black, and it has fifty-three stars.

At the Museum of the United States Military Academy at West Point, New York, there is a particularly interesting flag that was saved from disgrace at the battle of Shiloh, April 6, 1862. When the troops were retreating, a sick boy in camp, by the name of Beem, hauled down the colors, wrapped them about his body and, quickly dressing, made his way through the thick of the fight to the line of battle with the flag unharmed.

There is also a flag made of colored handkerchiefs used by a detachment of United States troops during an expedition in the Philippine Islands. They made the flag of what materials they had at hand.

At the office of the Secretary of War, in Washington, you will see a hallowed flag which enveloped the casket containing the body of President Lincoln on its journey from Washington, to Springfield, Illinois, April, 1865.—Watchman-Examiner.

FORD AND PROHIBITION

(Editorial in Dallas News)

"Great Britain is coming to prohibition. You are doing it slowly, but it's coming." Henry Ford said that in London, greatly to the displeasure of the British public. Even more shocking to the British mind is Mr. Ford's order that there shall be no drinkers in his factory at Dagenham, Essex.

The British Ford executives assumed that he meant merely that there would be no liquor for sale in

the factory "canteen." But Ford made it plain that he wanted none but teetotalers in his employ. And when that leaked out many a British jaw sagged before it wagged.

But Ford knows his assembly line, and knows what quantity production means. Putting out a car every few minutes means that every bolt must be turned just so, every screw inserted to a nicety, every adjustment perfectly attuned without the loss of a moment, else the whole line is thrown out or a bad machine is sent forth to injure the good will of them all. One butter-fingered, beer-befuddled workman can hold up five hundred or a thousand.

That is what Ford means when he says that England is nearer prohibition than she thinks. It may not be prohibition; it may be abstinence instead. But liquor and high technical efficiency do not go together. They never have and there is little chance that they ever will.

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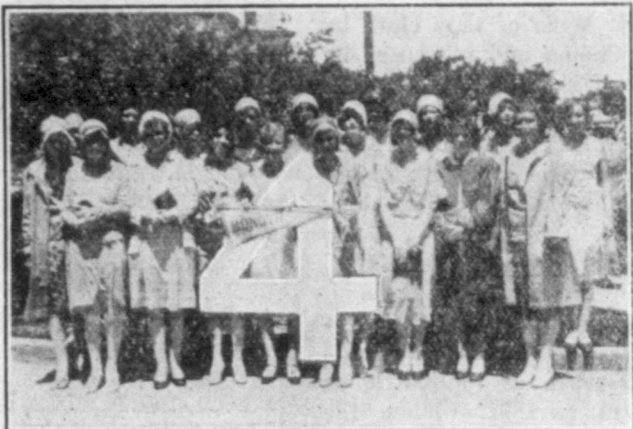
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NEWS NOTES

(From Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tenn.)

How Many Have We?

Below is a picture of one of the standard classes in Mississippi, taken from the October issue of SUN-



FOUR Standard Young People's classes in Mississippi are well represented by the Bonoth class of the First Baptist Sunday School, Jackson. Every Sunday morning they repeat their motto, 2 Peter 3:18. This class of eighteen high school girls is doing excellent work, each bringing and studying her Bible and thus "growing in grace and knowledge." —Mrs. George D. Meek, teacher.

Near Our Goal!

The new campaign for standard departments and classes began October first. The goals are as follows: Young People's departments 1, Young People's classes 6, Adult departments 1, Adult classes 10. There is as yet no standard Young People's or Adult department in the state. Yet we know of at least 13 departments that should be able to qualify during the year. Try now to follow the standard and see that it:

- S—ets out a worthy program
- T—ests department organization
- A—rouses interest and cooperation
- N—ourishes department spirit
- D—istributes responsibility
- A—dvocates effective methods

DAY SCHOOL YOUNG PEOPLE AND ADULTS. Since July first, when this picture was taken, there have been 2 standard Young People's classes added. There are 13 Adult classes now standard in Mississippi. This is the month in which to check up reports and send in application for standard award. Secure the application blank from Secy J. E. Byrd, Box 520, Jackson.

R—eveals progress of department
D—evelops trained leadership.

Young People's and Adult Departments That Ought to Become Standard During Campaign

Mississippi: Columbia; First, Columbus; First, Greenwood; First, Hattiesburg; Griffith Memorial, Jackson; First, Jackson; First, Laurel; Calvary, Jackson; First, Meridian; First, McComb; First, New Albany; First, Pontotoc; First, Tupelo; First, Vicksburg.

The following is a report of the work done by the Practical Activities Department of the Institute for the week ending October 25th, 1930:

Assignments met	181
Leaders' Reports	20
Individual Reports	121
Workers at Assignments	122
People at services	519
Addresses or sermons	105
People dealt with personally	208
Professing conversion	49
Gospels and tracts distributed	777
Testaments	27

804

CALVIN—A HOSPITAL STORY
By Louis J. Bristow, Superintendent

Calvin is two and a half years old. He is the son of a poor widow. She worked out and left the baby in a public nursery during work hours. He developed a serious illness and complications followed which endangered his life. His kidneys became involved and the little boy suffered terribly. One of the staff doctors of the Baptist Hospital in New Orleans was called to see the child and brought him to us at once. He was swollen to such an extent that even his fingers stood apart, and he could not close his hands. His face was so puffed that his eyes could hardly be seen. He was full of fluid and weighed 43 pounds, though then only two years old.

Expert medical and nursing service saved his life and he is now almost normal. Doctors say it will be a long, long time before he is fully well: and he must remain in the Hospital a year or two. We have no charity funds save as vol-

untary gifts are sent to us. How will we keep Calvin and take care of him? Is he worth the cost and trouble? Suppose he were your son? Who will help him? "Inasmuch as ye have done it unto one of these least, ye have done it unto me."

New Orleans.

Evangelist E. A. Petroff and Singer Carroll C. Elsey of Rogers, Ark., are closing one of the greatest meetings this county seat town has had in many years. In spite of the heated political campaign great crowds have attended and many of the leading citizens have been saved and added to the church. Evangelists Petroff and Elsey are the greatest team I have ever had with me in meetings. These men have been idle but five weeks since Jan. 1st, 1930. Their work has been in the great city churches to the half time country churches. Churches are already calling for them for 1931.—R. W. Lackey, Pastor, Baptist Church, Wilburton, Okla.

MISSISSIPPI CLUB AT BAPTIST BIBLE INSTITUTE

"And we hear her voice commanding, Hold me high and keep me great."

That's what Mississippi has asked of her sons and daughters. Mississippi, we feel that you were pleased with the first meeting of the State Club, Wednesday, October fifteenth, when about twenty-five met in your name for a special season of prayer in behalf of the advancement of Christ's program at home and abroad.

The meeting was called to order by E. M. Causey, acting chairman. H. F. Moak led the opening song, "Stand Up For Jesus." Rev. H. L. Simmons led the devotional, using 2 Corinthians 4:8; 5:2, and Brother Fairchild led in prayer.

Leroy E. Green, in his enthusiastic way, presented "The Ideals of The Mississippi Club." The content of Mr. Green's talk is as follows:

1. Ideals are those standards of excellencies or worth which we hope and intensely desire to incorporate into our lives and realize in our experience.

2. The character of our ideals depends almost exclusively upon the direction and scope of our vision. For vision is the foundation of, and field from which we gather our ideals.

3. The supreme problem with us then, as a club, is what shall be the direction and scope of our vision?

A. Our vision should be twofold. (1) Objectively it should be state-wide, progressive and active. (2) Subjectively it should be mutual and helpful.

4. If our vision be state-wide, what then should be the ideals we would desire for our state?

A. Our ideals should be, objectively: (1) That our state know of the dire needs of the emergency appeal and have an honorable part in meeting the emergency appeal of this year. (2) That our state come to know intimately and feel the pulse beat of our school as being Southern Baptist's greatest missionary enterprise. (3) That our state come to know and realize something of the spirit that permeates our campus and their churches and work.

(4) That every prospective student of Kingdom service know of the nature, possibilities and rating of the Institute, that he may consider it as the school for his training.

5. Yea, our ideals summed up in short should be that "in everything Christ shall be pre-eminent, glorified and honored in all our endeavor as a club.

B. Our ideals should be, subjectively, to cultivate the Christian spirit of fellowship, culture and efficiency in service both among the persons forming the club and students of all other clubs and that we will seek Him first.

5. Thus to discover our vision as a club, would be to discover our greatness and usefulness. To discover our ideals would be to discover our character."

Special objects were presented for prayer and some time was spent in prayer for these objects.

Organization for the year was necessary. The following officers

were elected:

President, Leroy E. Green; Vice-President, Daisy Fountain; Secretary, Treasurer, Reporter, Mary M. Pepper; Pianist, Mrs. Kathleen McManus; Chorister, H. Fred Moak; Sponsor, Miss Bessie Welch.

Mrs. Kathleen McManus and J. B. Hunt were chosen to represent the Mississippi Club at the B. S. U. Conference meeting at Atlanta, Ga. Mr. W. C. Hamil is to be our representative at the Mississippi State Convention which meets at Water Valley, Miss.

We invite you who do not have a state club to join us. We want you to feel at home. You can't boost the fact that you are from Mississippi but you can say, with great pride, "I am a member of the Mississippi Club."

CLARKE COLLEGE SENDS DELEGATES TO B. S. U.

Dr. John F. Carter, accompanied by Maggie Spraberry, Mary Catherine Carr, Ethel Lae Wells, John Stone and S. B. Bounds, is representing Clarke College this week at the B. S. U. Convention in Atlanta. A jolly crowd they were as they took their departure on Wednesday morning, full of hope and anticipation.

We are sure that they will get an inspiration and catch a vision, which they will pass on to those of us who were not so fortunate as they.

At this meeting they will see and hear some of the most gifted men and women of the country, who will bring inspiring messages throughout the Convention. The great speeches and addresses will not be the only advantage that our students will enjoy, however; think of meeting two thousand students from eighteen different states! Think of discussing campus problems with representatives from our Baptist colleges throughout the country.

Though we are not all privileged to go, we hope that these students who are representing us will be greatly benefited and will bring back to us some of the blessings they are now enjoying. —A Student.

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